

THE
BEAUTY
OF THE
LORD,

In his *TEMPLE*, &c.

In Three Parts.

- I. Of its External Frame, Beauty and Order.
- II. Of its Internal Mystery, Beauty and Glory.
- III. Of its being fallen down among Us, in both these Respects; and of the only Means to Build it up again.

With a TABLE of CONTENTS.

By JOSEPH TAYLOR.

Psalm 27. 4. One thing have I desired of the Lord, and that will I seek after, that I may dwell in the House of the Lord all the days of my Life, &c.

Acts 15. 16. After this I will return, and build again the Tabernacle of David, which is fallen down, &c.

LONDON: Printed for John Marshall, at the Bible in Grace-Church-street, MDCCV.

Where you may be supply'd with Books to learn Short-hand.

BEAUTY

OF THE

ROYAL



F
th
ova
wish
ord
set y
in
ing
at v
the
my
the
abor
th
car th
we h
ave I
ello
s So

TO THE
READER.

Christian Reader,

Here invite thee to walk about the Temple of God, and to view this Magnificent Building, and to mark well the Foundation, the Matter, the Form and the External Glory thereof; and then walk into it, and there to behold the most wishing, and overcoming Beauty of the Word: There will you find that, which will catch your Eye, draw your Heart, and bring you into David's Rapture, Psal. 27. 4. One thing have I desired of the Lord, and that will I seek after, that I may dwell in the House of the Lord all the days of my life, there to behold the Beauty of the Lord, and enquire in his Temple. Thou art a Believer, thou hast Eyes to see this Heavenly Beauty, and Ears to hear this Heavenly Melody; and this I have herein declar'd, That ye also may have Fellowship with us, and truly our Fellowship is with the Father, and with his Son Jesus Christ, 1 Joh. 1. 3.

Th the READER.

I am sensible, as the Elect are scattered abroad thro' the World, so there are Believers scattered abroad among all the Forms of Worship, which are amongst us; and that Time is long'd for, when there shall be One Lord, and his Name one, Zech. 14. 9. When all the Children of God shall be gathered together under one Shepherd, and in one Sheepfold, Ezek. 34. 23. When their Differences in Judgment shall be ended, and Ephraim shall not envy Judah, and Judah shall not vex Ephraim, Isa. 11. 13.

But the present Trial is, to carry it we towards one another until then, this is what I aim at, and what we should all press after and not confine our Affections and Communion to such only, who are of our particular Judgment: And in order hereunto, we are to consider,

1. That it is no new Thing, there were always such Things, wherein Christians did differ, as is manifest by the Epistle to the Churches in the Primitive Times

2. That there are many more, and far greater Things wherein they agree, than wherein they can differ.

3. That they should actually have Communion together in those greater Things wherein they agree; and not because they differ in some Things: therefore

agree

TO the READER.

agree and Unite in none, which is most unreasonable; notwithstanding it hath much obtained. *Phil. 3. 16.* Nevertheless, whereto we have attained, let us walk by the same Rule, let us mind the same things: It is not enough, that ye agree in Judgment together, but ye must walk together, and read and observe those things together. Therefore,

1. Such Christians, which agree in what is essential to the Being, and great Ends of Church Communion, tho' they differ in lesser Things, yet they are to walk together, as Members in one Communion.

2. Such which do not come up to this, but agree in that Experience, Faith and Obedience which makes a Christian, what- soever they differ concerning, yet they are to unite in their Affections and Duty towards one another, as Believers, for they shall all be one in CHRIST JESUS; and therefore they should not vex one another with their Differences: A Believer is my Brother, and why should I vex my Brother, since he is as willing to know what the Mind of God, as my self, and that how it (as I think) and not another, is owing to me? If I have more Light than he, let me praise Him which gave it, and not condemn him which hath it not.

TO the READER.

There are many Dark Believers, whom we must have Charity for, who have a little True Light, with abundance of Darkness, that yet worship God among the Dead; amongst dead People, Forms, Fashions and Customs; and tho' we are not to worship with them in these, (because God hath called us and them also to a Separation from them) yet our Separation from Communion with them herein, is to be maintained with a most entire Union in Affection and Communion with them, in all such things wherein we agree, or wh. etc. we have attained.

An Argument for this I could draw from an Instance which (blessed by God) we have amongst us in a far different respect which I the rather mention, that it may even be encouraged.

Tho' the Protestants amongst Us, as well as abroad, differ in their Judgments concerning Religion in many Respects, by reason of which, there are many Names of Distinction and Parties; yet every True Protestant cannot but Agree as One Man, to support the Present Cause, to defend the Protestant Religion, and our Rights and Liberties against the Common Invaders thereof: And as he is a Mad-man, that because of his different Apprehensions

Rel

TO the READER.

Religion from his Neighbours, will not join in the Common Cause for the Good of his Country; but leave the Door open for the Murther of his Wife and Children, the Loss of his Estate, and Enslaving his Posterity; so it is much more unreasonable, that because Believers do differ in some things, therefore they will not unite in such which are for the Common and General Good of all Real Christians.

If therefore Any quarrel with me for my Opinion and Judgment, for a Free Communion with Believers, making Profession of their Faith, and desiring Church Communion, notwithstanding their different Apprehensions in many things, as is discoursed Pag. 83. I shall not quarrel with them, but must wait for better Reasons to the contrary, than I have yet read or heard; and I desire nothing more than Soft Words and Hard Arguments. And if I am in an Error, I pray that in a Friendly Manner I may be put to rights, For the wrath of Man worketh not the Righteousness of God; Jam. i. 20. Blows will not inform Mens Judgments, unless it be that they are abused, Sword's Points were never appointed to engrave Truth in Mens Hearts, nor Noise and Clamour, to open the Ear to Discipline: If any thing claims, it is Love and Friendly Usage.

TO the READER.

What I have writ of the Myſtery, Spiritual Beauty, and Glory of a Church of Chriſt, I hope I may truly ſay, Mine Eyes have beheld; and I can aſſure the Believer, that when he comes with his Spiritual Eye, to behold the King there, in his Beauty, he will ſay with the Queen of Sheba, 2 Chron. 9. 6. The half was not told him; what I have ſaid is indeed but a Beginning, an Eſſay, and I pray it may be a means to ſtir up ſome, who miniſter in the Temple, and behold this Glory, to go on with that part which is moſt beneficial, and yet leſs writ on; tho' it exceeds the other in Glory, as the Sun doth the meanest Star: Did we ſee more of this Glory, had we more of this Preſence, and beheld more of this Beauty, it would cure our Diviſions, heal our Breaches, and Build again our Temples.

I was neceſſitated to this by reaſon of ſuch Perſons, who are brought home to Jeſus Chriſt, among Us, and deſire to have Communion with Us; and yet tho' they were acquainted with Chriſt, were ignorant of Church Fellowship, to whom I thought it was my Duty, according to the Light the Lord had given me, To ſhew them the Form of the Houſe, and the Faſhion thereof, and the going out thereof, and the coming in thereof,-----and all the
Ordi-

To the READER.

Ordinances thereof, Ezek. 43. 11. *And when I had done this, the following words came with great Warmth and Power, upon my Spirit, And write them in their sight, that they may keep the whole Form thereof, and all the Ordinances thereof, and do them: Which I have done for purpose, that such Persons which pro-
fess to be for Communion, may be inform'd of the Nature and Ends thereof, and may know how to behave Themselves in the Church of God, the Pillar and Ground of Truth. This was my First Design; but it being my lot, among others, to be Misrepresented, in Doctrine and Discipline, I have taken this Opportunity plainly to declare to all, my Faith, and Practice, with a plain Pro-
testation against what We Believe to be Heresy and Error; and that in such a Plain Manner, as if any will yet mistake Us, and charge Us again with Contrary Prin-
ciples; they must do it in the Face of the Sun, and sin against their own Light and Consciences: And this is one Reason, why I have not tied My Self up to the Words and Order of any Particular Confession of Faith, as also because I can express my Sentiments best in my own Words.*
And when the Whole was done, I was then led to View this Tabernacle of David,

To the READER.

vid, as Fallen amongst us, and in vvhhat Respect; and vvhhat I have observ'd, is but too Plain and Obvious, vvherein I intend not a Reflexion upon any Particular Party, the cause of Complaint being upon the Whole.

But with what Pleasure do I behold the Dawns of that Day prophecied of, Amos 9. 11. In that day will I raise up the Tabernacle of David that is fallen down, and close up the Breaches thereof, and I will raise up his ruines, and I will build it as in the days of old. Methinks I see it begun: Behold, our Lord is on his Way, he is making towards us, he is hastning apace; the Day dawns, the Glory shines, the Ark is returning, the Spirit is come forth in some glorious Measures of Light, Love, Liberty, Peace, Assurance and Joy: Let us remove from Masiah and Meribah, Exodus 17. 7. those Places of Strife and Contention; and no more chide and contend with one another, and tempt the Lord, saying, is the Lord among us or not. He comes Leaping over the Mountains, and skipping over the Hills, so should we: The Walls of Separation, which we have made against Communion with one another, hath not separated him from holding Communion with us; He leaps over one Wall, and skips over the other and visits all his own people in their several Communities.

To the R-E-A-D-E-R.

But let us now build a House for our God, according to the Pattern shewn in the Mount; let us make the first Temple or Gospel Church in Jerusalem, the Pattern of the second; I have in the following Treatise according to my Light, shewn the Foundation, the Materials, the Form thereof, and given some Directions to build, if they are stirred up in their Hearts to this Work, and have further Light, let them bring it in and shew it, that it may be compared with the Pattern in the Word, without Heat and Contention.

I am sensible this Subject requires the ablest Pens, but the Lord's Way is, to make use of the most unlikkly Means and Instruments, to effect his Designs; and therefore, that doth not discourage me; there is no Let Mountain can stand before our Great Zerubbabel, when he will build his Temple. Zech. 7. Who art thou; O great Mountain before Zerubbabel, thou shalt become a Plain, and he shall bring forth the Head-stone thereof, with Shoutings, crying, Grace, Grace unto it.

New Opposition hath put me upon a new Examination and Trial of my Conversion and Faith in Christ; of my Ministry, and of my Church-state; and the Effect you have seen Pag. 153. which is there submitted to your Judgment; you having the true Reason of the

To the READER.

the Hope that is in me ; whereby I am the more strengthned and comforted, and cannot but adore in Dust and Ashes, that Grace, which still magnifies it self in such a most unworthy Creature. I would rise higher in all Holy Obedience, Infinite Love constrains, but I am humbled, and kept low by my sinful Nature, and yet thro' the Riches of Divine Grace, I minister before the Lord in the High Priest's Garments, I have the great Male of the Flock to offer, Mal. 1. 14. and have Boldness to enter into the Holiest, by the Blood of Jesus ; Heb. 10. 19.

I will now keep you no longer in the Porch, but invite you in, where, I wish thy Soul to see in Reading, what mine hath in Writing, and then the further you walk, the more you will be pleas'd, and yet never satisfied until you ascend from the Temple below, to that above ; from the Gate of Heaven, to Heaven it self ; where, I wish to meet and walk with thee, in the Eternal Views of that Beauty and Glory, which now we have but some Glimpses of : So prays

Thy Real Friend,

Joseph Taylor.



THE

THE
 BEAUTY
 OF THE
 LORD in his *Temple*, &c.

MATTH. XXVIII. 20.

*teaching them to observe all things
 whatsoever I have commanded you;
 and lo I am with you always, even
 to the end of the World.*

CHAP. I.

Opening the Text.

FAITH is that Spiritual Eye,
 whereby we view new Covenant
 Love; by this we are lead into
 the amazing Mysteries of Electing and
 redeeming Grace, into the way of
 God's saving Sinners by *Jesus Christ*,
 B in

in whom all is laid up, and wherein all is secured as the Head, the Surety and Mediatour of the New Covenant, so that the Believer sees his standing safe in his, and that because *Christ* lives he shall live also, that nothing shall be able to separate him from the Love of God, which is in *Christ Jesus*; neither Devils, Men nor Sin, that all things are well and securely ordered in a Covenant of Grace made with *Christ*, the Head and with the Elect as the Covenant Seed, that every Perfection of the Divine Nature are as Towers about the Walls of the Covenant. And that Covenant Truth, Holiness and Faithfulness are tied and obliged for the Security of his Salvation and that the Word and Oath of God hath made it surer than Heaven and Earth; now the Faith of these things is so far from giving Men Liberty to live as they list, that it is that which naturally inclines to Duty and Observance: This Grace of God teaches, *Titus* 2. 14. and this Love of *Christ* constrains, *2 Cor.* 14. and they are Believers only that are able to worship God a right, and offer up to him Spiritual Sacrifices by *Christ Jesus*, and accordingly Spiritual Observance is required at their hand
 teach

teaching them to observe all things
whatsoever I have commanded them,
which Words are the Commission of
every Minister of *Christ*; wherein we
may observe,

1. The Great Commissioner.

2. The Commissioned.

3. The Commission.

1. The Great Commissioner, and that
Jesus; and *Jesus came and spake to them*,
John, v. 18. and that under many en-
dearing Circumstances.

1. After his Death and Sufferings
after he had offered up himself in Sa-
crifice for their Sins and Sakes, after
he had finish'd Transgressions, made an
atonement of Sins, reconciled for Iniquity,
and brought in an everlasting Righte-
ousness, *Dan.* 9. 24. *When he had done*
this, Jesus came and spake to them, say-
ing, &c.

2. After his Resurrection, he died for
their Sins, and rose again for their Justifi-
cation, *Rom.* 4, *last*. After he had carried
their Sins into the Grave, the Land of
Forgetfulness, and there had left them,
after he was justified as the representa-
tive Head of the Elect, and so they in
him: *Then Jesus came and spake to them*,
saying, &c.

3. After he had received as Mediator and Head of the Church, all Power in Heaven and Earth, *All power in Heaven and Earth is given unto me: Go ye therefore, &c.*

2. The Persons Commissioned were the Disciples and Ministers of Christ; and what is their Commission, is the Commission of every one that is made a Minister by the Holy Ghost; what he saith to them, he saith to all, *Go ye therefore, &c.*

3. We have the Commission, and that is in express order: 1. To Teach, 2. To Baptise, 3. To teach them all things whatsoever I have commanded them. Where Teaching and Baptizing is first Teaching, as that whereby they became Believers, by the Gospel's coming not in word only, but in power, and in the Holy Ghost, 2 Thess. 1. 4. and Baptism, whereby they profess their Faith and Interest in Christ publickly, and then they were to observe all things, &c. wherein I observe, That Baptism did not initiate them into a particular visible Church of Christ, for it was said they were added to it afterward, Acts 2. 41, 42. and we find that Philip baptized the Eunuch in his way without his being ad-

led thereby to a particular Church;
and these are the Persons, which are to
be taught to observe it, wherein we have
(1.) the Duty required, *Teaching them*
to observe all things whatsoever I have com-
manded you: (2.) and the Promise an-
nexed hereunto, *And lo I am with you al-*
ways, even to the end of the World.

1. The Duty required, from whence
we may observe Ministers of *Christ* have
not done with Persons when they are
made Believers: It is true then they
know they are safe for Heaven and Glo-
ry; for he that believes shall never pe-
rish, he shall never be ashamed, nor con-
founded, he shall be saved, *Mark 16. 16.*
but they must be taught further, and
know more of their Master's Will.

2. They are to hide nothing from
them; you must not only teach them
something, but teach them *all things,*
whatsoever I have commanded; let them
know the whole revealed Will of God,
what God hath declared to you, that
you declare to them; you are the
stewards of the Mysteries of God, and
becomes a Steward to be found faithful, *1*
Cor. 4. 1, 2. This was that the Apostle
makes the *Ephesians* to record for, when
he was departing from them, and was

6 *The Beauty of the Lord*

to see their Faces in the Flesh no more.
*Wherefore I take you to record this day, that
I am pure from the Blood of all Men, for
I have not shunned to declare unto you the
whole Counsel of God; Acts 20. 26, 27.*

CHAP. II.

Of Separation.

THe great Question is, What those things are, which such Persons are to be further taught, teaching them to observe. *Answ.* In general it is what he had commanded them; from whence I collect two things.

1. That the greatest Apostle hath no Power to require an Observance of any thing in the Worship of God, that the Lord *Jesus Christ* hath not commanded for that would be Will-worship, and Superstition; and we are to follow no Apostle nor any Minister further, than they follow *Christ*, 1 Cor. 4. 16. it must be with; *Thus hath the Lord ordained, and thus saith the Lord.*

2. That whatsoever the Apostles and Disciples of our Lord did require of Believers to observe, was commanded by the

in his Temple, &c.

more
the Lord, otherwise we accuse them of
Unfaithfulness, requiring that which
Jesus Christ commanded not.

We are told *Acts* 1, 2, 3. That *Jesus*
was with his Disciples forty Days after
his Resurrection, giving Commandment
to his Disciples, and speaking of the
things pertaining to the Kingdom of
God, and what these things were is to
be known by their practice, what we
find them requiring and practising on
Believers, are the things *Christ* gave
them in Commandment, to teach them
to observe,

2ly. More particularly the first thing
we find required of them with respect
to Observance, is a Separation from the
World; our Lord was erecting a King-
dom, which tho' it was in the World;
yet was not of the World; the Sub-
jects thereof were to be Believer
Spiritual Men, such that are quickned
and born again. He tells his Disciples,
that they were not of this World, for
he had chosen them out of it; and
therefore the World did hate them, *Joh.*
15. 19. their Separation from them is not,

1. From Trade and Business with the
World, for then they must go out of
the World, they having the greatest

B 4

share

share in the Trade and Traffick of it.

2. Not from Civil Society, and the Performance of all relative Duties, as Parents and Children, Husband and Wife, Master and Servant, King and Subject, Magistrate and People. Not from their Company, upon all lawful occasions, and in all Civil Respects whatsoever. They are not the Believers choice, those are the Saints, the Excellent in the Earth, in whom they delight, but though they are not their choice, whilst a Believer is in the World, he must have Company with the Men of it. But,

2. The Separation from them is

1. In respect of Worship. 1. From all their Idolatrous, Vain, *Babylonish*, Superstitious Worship, wherein they teach for Doctrine the Traditions and Commandments of Men: whence our Lord calls it vain Worship, *Matth. 15. 9.* in vain they do worship me, teaching for Doctrine the Commandments of Men. This is offering to the Lord strange Fire, even that which he hath not commanded; and therefore to be separated from as soon as known; in such a manner as is after declared.

2. From worldly and carnal Worshipers: when the World takes on them
the

Profession of a Church in Nations and
ies, as the Church of *Rome*, &c. when
ole Nations become a Church, and Per-
s are Members thereof by natural, and
by spiritual Birth; by Generation and
by Regeneration; where Men become
lified for Ministers by Art and hu-
an Learning, and not by the Gra-
s and Gifts of the Holy Ghost; Judg-
of, and called forth to Office by
turall Men like themselves, from
ese Believers are called to separate,
ause the Lord requires, the Subjects
all Church Ordinances not to be the
world, but Men called out of it by
ith in Christi, yea, though they should
Office Ordinances materially right, as
y are instituted; yet they are not the
t Subjects of them. It is not for na-
al Men to embody themselves toge-
as a Church of Christ, not for such,
for are not found in the Faith, these
en. not see the Kingdom of God, *Joh. 3. 3.*
ire, y are not capable to perform the Du-
of a Church, nor enjoy the Priviledges
reof, nor behold its spiritual Beau-
s is, Excellencies and Glories; there-
let them be National or Congrega-
ip- al, if the professed Matter of that
em arch be any thing short of spiritual
the

B 5 Men

10 *The Beauty of the Lord*

Men born again and converted to Christ, if that be not the Rule of Trial by spiritual Men, who are only Judges hereof, they may be as Civil Societies and Corporations under such Denominations, and distinguished by particular Principles, and brought under Rule and Order, but they are not Churches of Jesus Christ. It is not for natural Men to preach Christ, whom they know not neither as Ministers of Christ ought such to be subjected to, but separated from neither because some converted Persons are found among them, are they Churches of Christ, since their Constitution is wrong; for God hath his People in *Babylon*, which will not make them *Sion* they are *Babylon* still, and they are called to separate from them, and from all unbelieving carnal Worshipers; 2 Cor. 6. 14, 15, 16, 17, 18. *Be ye not unequally yoked with Unbelievers, for what Fellowship hath Righteousness with Unrighteousness, and what Communion hath Light with Darkness, and what Concord hath Christ with Belial? Or, what Part hath he that believeth with an Infidel, and what Agreement hath the Temple of God with Idols? For ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in them, and*

I will be their God, and they shall be my People, 17. Wherefore come out from among them, and be ye separate, saith the Lord; and touch not the unclean Thing, and I will receive you. V. 18. And I will be a Father unto you, and you shall be my Sons and Daughters, saith the Lord of Hosts. An Ox and an Ass werenot to be yoked together under the Law, neither are Believers and Unbelievers to be yoked together under the Gospel: For this is to be unequally yoked, that the Apostle speaks of Worshipping together is plain, from ver. 16. Ye are the Temple of the Living God, and that collectively considered, as a Church of Christ, and Temples are built for Worship, and the Reason rendered, why Believers and Unbelievers are not to be yoked together in Worship is, because there can be no Fellowship nor Communion, which is the great Design of Divine Worship: For what Fellowship, &c. The one are Believers, and the other are Infidels, for what Medium is there between true Faith and Infidelity? The one is Light, the other Darkness; the one is Christ, the other is Belial; the one is the Temple of the living God, living, lively Stones, built together for an Habitation of God thro'

12 *The Beauty of the Lord*

thro' the Spirit; and the other is a Temple made up of Unconverted Men, who are all Idolaters in the midst of the highest Profession, Rule and Order; if it were to be found among them; and therefore such a Church is a Temple of Idols. *Wherefore come out from among them, and be ye separate, saith the Lord.*

The same Argument the Apostle manages in 1 Cor. 10. 21, when a Company of Believers sit at the Table, eating of Bread, and drinking of Wine, in remembrance of *Christ*: this is the Lord's Table. When a Company of Unbelievers are together there, this is not the Lord's Table; they cannot discern the Lord's Body; neither is this a Civil Table, it is a Table contrary to Divine Institution; and therefore ought to be separated from.

3. There is to be a Separation from all the vain, sinful and wicked Customs, Fashions, and Abominations thereof. Eph. 5. 7. *Be not ye therefore partakers with them.* Ver. 11. *And have no Fellowship with the unfruitful works of Darknes; but rather ther reprove them.* Rev. 18. 4. *And I heard a voice saying, Come out of her my People, that ye be not partakers of her sins, and that ye receive not of her plagues.* Rom. 12. 2.

is a Man not conformed to this World, but be you Men transformed, by the renewing of your Mind, that ye may prove, what is that good and acceptable, and perfect Will of God.

CHAP. III.

Of Church Fellowship.

AS they are to separate from the World, so they are to be added to the Church, *Acts 2. 41.* And the same Day there were added unto them about three thousand Souls. *ver. 47.* The Lord added to the Church; It is not enough for the People of God to come out of *Babylon*, but to come to *Sion*, not enough for them to separate from the World, but to join to the Church, to separate from *Sin*, *Satan*, and the World, but to give themselves to the Lord: *2. Cor. 8. 5.* *Jer. 6. 16.* Thus, saith the Lord, stand ye within the Ways, and see, and ask for the old Paths, where is the good Way, and walk therein, and you shall find Rest for your Souls. *Qu.* But what is it as such ought to be taught, that desire Fellowship and Communion with a Church of Christ?

Answ.

14 *The Beauty of the Lord*

Answ. Such ought to be taught these four Things.

1. That for Believers to embody together, and enter into a Church-state, is an Ordinance of God, and Appointment of Christ; and therefore it is the Duty of Believers to join themselves thereunto.

2ly. That they ought thereupon to be taught what a particular Church of *Jesus Christ* is, as to the Matter and Form thereof.

3. They ought to be taught the Faith and Order thereof; *viz.* the Ordinances, Rule, Government and Discipline of a Church of *Christ*.

4. They ought to be taught the Mystery, the Spiritual Beauty, Excellency and Glory hereof; which I principally aim at, as being that, which is so little seen by us.

C H A P. IV.

Proving Church Communion to be an Ordinance of Christ.

1. **S**uch ought to be taught, that for Believers to embody together, and enter into a Church-state is an Ordinance

of God, and an Appointment of *Jesus Christ*; otherwise their entering into a Church-state will not be of Faith, and whatsoever is not of Faith is Sin.

And that it is an Ordinance of God, and an Institution of the Lord *Jesus Christ*, appears from these things following.

1. From the Doctrine and Practice of the Apostles, pursuant to this Commission, *Mat. 28. 20. Teaching them to observe all things which I have commanded you:* and the first Instance we have is in *Acts 2. 41, 42, 47.* the Church being gathered before to the number of an hundred and twenty, *Acts 1, 15.* *Peter*, after the pouring out of the holy Ghost, preaches to the *Jews*, and they believ'd, and were baptized, and then they were added to the Church about three thousand Souls, and they continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread and Prayers. Which comprehends and takes in the Faith, Order and Discipline of a Church of *Christ*, and these together are expressly called the Church, *Acts 8. 1.* this was the first Gospel Church. The Church at *Jerusalem*, from whence was to go forth the Law, *Isa. 2. 3.* and in this Method the Apostles proceeded, where they preached

ed the Gospel, and Sinners were converted to the Faith, as in *Derbe, Lystra, Iconium* and *Antioch*, *Acts* 14. 21, 22, 23, 24. And the next day he departed with *Barnabas* to *Derbe*, and when they had preached the Gospel to that City, and had taught many, they returned again to *Lystra*, and to *Iconium* and *Antioch*: and v. 23. They ordained them *Elders* in every Church. Which shews, that in every place, where the Gospel had success, they planted particular Churches, which afterwards were called the Church of such a place, as *Rome, Corinth, Galatia, &c.* Thus in Chapter 19. *Paul* meets with twelve Disciples, lays his Hands upon them, and they receive the Holy Ghost; and in Chapter 20. we have an account that the Disciples were become a Church, and had Elders over them; v. 17. He sent to *Ephesus*, and called the Elders of the Church: The same thing is manifested in *Titus* 1, 5. For this cause left I thee in *Crete*, that thou shouldest set in order the things that are wanting, and ordain Elders in every City, as I had appointed thee: Which shews in every City, where the Gospel had success, they planted particular Churches.

2. This is evident from our Lord *Jesus Christ* himself, who owns and writes to them,

them, as so many particular distinct Churches and their Elders; or Angels, Rev. 2. 1. *Unto the Angel of the Church of Ephesus write these things, saith he, that holdeth the seven Stars in his right hand: and so of Smirna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, and particular commands, That he that hath an Ear should hear what the Spirit saith unto the Churches, v. 17. Ch. 3. 6. 13. 22. And by the Direction he gives, Matth. 18. 17. If thou shalt neglect to hear, tell it to the Church: and the power, which he gives to bind and loose, shews it, is his own Institution, for no such Rule can be observ'd, unless there be a Church, and the Church when in being persecuted Christ and his Disciples. Insomuch as they agreed who- ever should confess him, should be cast out of the Synagogue, Joh. 22. and there- fore it is not to be supposed our Lord should direct his Disciples to go thither, if he had ordained and appointed such a Church as believers might have recourse upon all offences whatsoever: And to such an one walking in his appoint- ments hath he promised his presence, 20. *Where two or three are gathered toge- ther in my Name; viz. By my Authority and Appointment, there am I in the midst of them, he* walk-*

walketh in the midst of his golden candlesticks
 Rev. 2. 1.

3. It is evident from the Apostle's Epistles to them as Believers, embodied and incorporated together, as particular Churches of our Lord Jesus Christ wherein they write to Elders as Elders of such Churches, and to Members as in a Church Relation, and wherein they give Direction for their particular Discipline, Order and Rule, thus Paul writes to *Timothy*, and gives him particular Directions, respecting Elders, their Qualifications, Office and Duty; and respecting Members, and their Duty that so he might know how to behave himself in the House of God, which is the Church of the living God, the Pillar and Ground of Truth, 1 *Tim.* 15. And also he writes to *Titus*, who he left in *Crete*, to set in Order the Things that were wanting, and give Direction for Bishops or Pastours. *Chap.* 1. 5, 6 For the aged Men, and aged Women, for Young Men and Women how to behave themselves, to Masters and Servants, and Church Members in all Relations and Capacities. *Chap.* 2, and 3. all which abundantly prove that Church Communion is an Ordinance

ance of our Lord Jesus Christ. it is further evident from the Names and Titles given to them; *Temples fitly framed together by the Holy Ghost*; Eph. 2. *His Household*, V. 19, *Fellow Citizens*, 19. and therefore incorporated together; *His Flock*, Act 20, And also from the Necessity of such an Embodiment and Incorporating together, to the enjoyment of Many Priviledges, and the Performance of many Duties, that cannot be done without it: But I see no occasion for further Demonstration.

CHAP. V.

That a particular Church of Jesus Christ is.

SEcondly, such that desire Church Communion ought to be taught, that a particular Church of Jesus Christ Otherwise they will not know to whom, or what to joyn themselves, which you will Find in this Description.

A Particular Visible Gospel Church a Society of Persons, called out of their natural and Wordly Estate, regenerated

generated and quickened by the Word and Spirit, brought to the Obedience of Faith and Knowledge of the Worship of God in Christ, giving an Account of their Faith and Experience to each other whereby they charitably judge one another to be Believers in Christ, do in the Name of the Lord joy themselves together in an Holy Bond or by speciall Agreement for the Exercise of Communion of Saints, and thereby unite together and Embodie themselves as a Church of Christ, to walk in the Faith and Order of the same, in the Practice of all the Ordinances of our Lord Jesus Christ, and in the Discipline, Rule and Order of his House, according to the New Testament: A Congregation thus walking together, is a particular visible Church of Christ.

In this Description we are to consider, 1. The Matter. 2. The Form or Bond thereof.

1. The Matter of a Gospel Church ought to be Believers only, which is evident ;

1, From their Separation from the World. The World is carnal, dead, unregenerate and unbelieving, if these be admitted

mitte

mitted into the Communion of the Church of *Christ*, where then is the Separation?

2, Our Lord *Jesus* hath positively told *John* 3. 3. *Except a man be born again, cannot see the Kingdom of God*; not his spiritual Kingdom below no more, than Heavenly Kingdom above. The Gospel Church is call'd this Kingdom, *Mark* 26. and the Mysteries thereof are call'd the Mysteries of the Kingdom of Heaven, *11*. This spiritual Kingdom was common among them, which they could not see, except they were born again; none but spiritual Eyes can behold the Beauties, which were discover'd in this Temple; none but spiritual Ears can hear the blessed Musick, nor be delighted with the Harmony of the divine Perfections in *Christ*; none but spiritual Hands can handle of that Word of Life, nor any but spiritual Palates can receive these Dainties: there is no Eating his Flesh, nor Drinking his Blood, but with the Mouth of Faith; Unbelievers are not able to perform the Duties requir'd of Church Members: they are not fit to Celebrate the Ordinances, nor to enjoy the Privileges thereof; they are not fit to perform one Duty there requir'd, because they are all spiritual, *Joh. 4. 27. The hour cometh and*

and now is, when the true worshippers shall worship the Father in Spirit and in Truth, for the Father seeketh such to worship him.

This account we have of them all as (1.) *I will pray with the Spirit, and with the Understanding also.* 1 Cor. 14. 15. (2.) *And I will sing with the Spirit, and with the Understanding also.* (3.) ----- buried with him in Baptism, wherein also you are risen with him thro' the Faith of the Operation of God who hath raised Him from the dead, Col. 1, 12. (4.) *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body,* 1 Cor. 11. 29. And none of these can an Unergenerate Man do; he cannot pray nor sing with the Spirit, he hath not Communion with a buried and risen Jesus in his Baptism, neither hath he Communion with the Blood and Body of Christ at the Lord's Supper; and therefore ought not to be admitted into Church Fellowship.

3. The Churches of Christ are written to by the Apostles in their Epistles, as Saints, as Believers, as Sanctified, as such who were quickened from their Spiritual death, Ephes. 2. 1. *As lively Stones, and coming to Christ, the Corner, Stone are built up a Spiritual House, an Holy Priesthood, offer up Spiritual Sacrifices by Christ Jesus*

Pet. 2. 5. Believers then may not have Church Communion with Unbelievers. For, It is for the living to have Communion among the dead, they are like the dumb idols, they have Eyes and see not, and Ears and hear not, Hearts and do not understand, they know not the true and Spiritual meaning of any thing they do.

2. The great end of the Ordinance is thereby lost, which is Communion, for you can have no more Communion with them as Light with Darkness, Righteousness with Unrighteousness, or *Christ* with *Unbelievers*.

Qu. They are not all Believers you have Communion with.

Answ. If you could prove them otherwise, we could prove them unfit to be in the House of God, and when they visibly appear to be such, there is a Door of Exclusion as well as of Admission; and we admit none, but what according to the judgement of Charity, upon hearing the sayings of God with their Souls, and confession of their Faith, we judge to be Believers in the Lord *Jesus Christ*.

2. All Believers are not presently fit for Church Communion: For, 1. Some have not Light into it, they, are ignorant that Church Communion is an Ordinance of *Christ*.

Christ, and some that believe it in generall are very dark as to particular Ordinance and to the Meaning and Mystery thereof these ought therefore to be first taught and instructed, and be shewn *the form of the house and the fashion of it, and the goings out thereof the comings in thereof, and all the forms thereof, and all the Laws thereof, and all the Ordinances thereof*, Ezek. 43. 11.

2. It is not enough they know it, but that they desire it, that their Hearts be made willing to obey the Lord Jesus, and to walk with him in the Ordinances of his House; as it is not enough for a Person to be a Believer, but to manifest it by his Confession and Profession of Christ, Rom. 10. 10. *With the Heart Man believeth to Righteousness, and with the Mouth confession is made to Salvation*: So it is not enough, that Persons know their Duty, but that they desire it, and manifest this their desire to join with the Church.

3. You are to know the form of a Church of Christ, or that whereby it becomes a particular Church, the very bond thereof, that is (*having given themselves to the Lord Jesus Christ professing obedience and subjection to Him*) by joint consent and agreement in his Name and Authority, embodying and incorporating themselves together as a Church.

Christ, to walk in all the Ordinances and Institutions thereof, according to his Will, as the Lord shall help them. This is that the Apostle calls the fitly framing them together, and so growing into a holy Temple in the Lord, *Ephes. 2. 19, 20.* For tho' the Materials be never so well prepar'd, yet if they be scatter'd up and down, and are not put together, they will never make an House or Temple, if never so many Men live in one place, that will not make it a City, nor them Citizens, without their Incorporating, or Embodying themselves together as a City and Corporation, agreeing to such Rules and Orders, which are proper thereunto, in like manner it is not enough.

1. That there be a Company of Believers being scattered up and down. Nor,
2. A Company of Believers meeting occasionally together, for the Celebration of some Ordinances, tho' they be satisfied with each others Estate, because they want a constitutive Cause, and that is their mutual Bond and Agreement, according to the Will of Christ, for their becoming a Church.

Thus, Dr. Owen saith (*Brief Instructions in the Worship of God, p. 97.*) 'The Church of Israel was formed into a Church-

26 *The Beauty of the Lord*

Church-state, he proposed unto them
 the Church Obedience he required of
 them, and they voluntarily and freely
 took upon themselves the Performance
 of it. *Exod. 24. 3. And Moses came and*
told the People all the Words of the Lord
and all the Judgments, and all the People
answered with one Voice, and said, All the
Words which the Lord hath said will we do.
 So *Deut. 5. 7.* and hereby they had the
 solemn Admission into their Church-state
 and Relation to God, and the like Covenant
 they took when ever there was need
 renewing their Engagements. *Josh. 24.*
18, 21, 22. And the People said we will
serve the Lord, for he is our God, and Joshua
said unto the People ye are Witnesses
against your selves, that you have chosen
the Lord to serve him, and they said
are Witnesses. ----- And this is the Way
 whereby Believers or Disciples of Christ
 do enter into this State, and is the formal
 constituting Cause of any Church.
 This Account doth the Apostle give of
 the Churches of the *Macedonians, 2 Cor.*
8. 5. And this they did not as we have
occasion, but first gave their own selves to
the Lord, and unto us by the Will of God.
 before the Performance of other Duties
 and in order thereunto, they first gave

themselves to the Lord Jesus Christ, or took upon them the Observance of his Commands and Institutions; which is the Intendment of that Expression. Among these Commands, one was, That they should give up themselves to the Apostle's Doctrine, Rule, and Government, in the Order by Christ prescribed, that is in Church Order; this therefore they did by the Will of God according to his Will and Appointment. This Description doth the Apostle give of the Way, whereby the Believers of Macedonia, were brought into Churches, it was by their own Obedience to the Will of God, consenting, agreeing, and taking upon themselves the Observation of all the Commands and Institutions of Christ, according to the Direction and Guidance of the Apostles. Besides, the Church is *an House, a Temple, the House of God*, 1 Tim. 3. 15. *the House of Christ*, Heb. 3. 6. *the Temple of God*, Eph. 2. 21, 22. Believers singly considered are *Stones, Living Stones*, 1 Pet. 2. 5. Now how shall these living Stones come to be an House, a Temple, can it be by Occasional Occurrences, Civil Cohabitation in Political Precincts, Usage or Custom of Assembling for some Parts of Wor-

C 2

ship

ship in any Place. These Things will
 never frame them into a House, or
 Temple, this can be no otherwise done,
 but by their own voluntary Consent and
 Disposition. *Eph. 2. 19, 20, 21, 22. Chap.*
 4. 16. From these and sundry other Pla-
 ces, it is manifest, that the Way and
 Means of Believers Coalition into a
 Church-state, is their own Obedience o-
 Faith, acting it self in a joint voluntary
 Consent to walk together in an holy Ob-
 servation of the Commands of Christ
 whence the Being and Union of a parti-
 cular Church is given unto any conve-
 nient Number of them by his Law and
 Constitution.

C H A P. VI.

*The Faith of Christ's Church, contained
 in sundry Articles.*

III. **T**HE next Thing such ought to
 be taught, is the Faith and Obedi-
 der; *viz.* The Ordinances, Rule, Gov-
 vernment and Discipline of a Church of
 Christ; for without the Knowledge of these
 they will not know how to behave them-
 selves in the Church of God the Pillar
 and Ground of Truth.

1. As to the Faith of the Church, it ought to be Built upon the Foundation of the Apostles and Prophets, Jesus Christ himself, being the Chief Corner Stone. Eph. 2. 20. The Faith and Doctrine they taught, is the Faith of Christ's Church, it is built upon that Rock, viz. That Faith and Confession of Peter, which Flesh and Blood had not revealed to him. Math. 16. 17. Thou art Christ the Son of the Living God, v. 18. Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it. There is a Faith and Profession of this, which is humane only, gained by Education, Reading and Discourse, and the Exercise of the rational Faculties, without the Teaching and Unction of the Holy Ghost; and there is that which Flesh and Blood cannot reveal. 1 Cor. 12. 3. No man can say, that Jesus is the Lord, but by the Holy Ghost. And whosoever hath this Principle taught him by the Holy Ghost. He hath from thence the whole Gospel let into his Mind, the Eunuch's Confession of Christ, therefore in that day was comprehension of the whole Doctrine of the Gospel; then if he believed, that Jesus Christ was the Son of the Living God, he must,

30 *The Beauty of the Lord*

1. Believe, that the Scriptures that testify of him as such, are the unerring Word of God.

2. He must believe the Doctrine of the Trinity, for there can be no Son without a Father, and by due consequence (since he was then crucified, was risen again, and ascended into Heaven) he was led into the Faith of the whole Gospel. And because of the divers Interpretations of Scripture, and the Heresies and Errors of the Day, it is necessary to collect the Faith of Christ's Church into certain Articles in such plain Words, as thereby Christians may know, and understand what it is, which we believe to be contained in these that follow.

The Faith of the Church of Christ, meeting in Stocking-Frame-work-Knitters-Hall, in Red-Cross-street, London.

I. *Of the Scriptures.*

WE believe, the Scriptures of the Old and New Testament, to be given by the Inspiration of God, and holy Men of old wrote them as they were moved by the Holy Ghost.

ost; and therefore they are the unerring
at word of God, and the Rule of our Faith
Word Practise. 2 Tim. 3. 15, 16, 17. Isa. 8.
Psal. 119. 1.

II. Of God, and the Trinity.

That there is but one God, who is a
rit Infinite, Eternal, Unchangeable,
st Wise, Holy, Just, Faithful and Good;
Gosp this one God hath revealed himself
tation respect to the manner of his Subs-
Errace; as Father, Son and Holy Ghost, as
ect ree most glorious distinct Persons in the
in ne Essence, and equal in all the Attri-
ebytes and Perfections of the Divine Na-
d we. 1 Cor. 8. 4, 6. Deut. 4. 6. John 4.
24. John 11. 8, 9. Psalm 90. 2. Jam.
17. Exod. 3. 14. 1 John 5. 7. Matth.
29.

III. Of God's Decree.

That by his most wise, holy and just
-Kree (according to the Counsel of his
, L n Will) he hath fore-ordained, order-
and appointed all things for his own
ory. Eph. 1. 11. Rom. 11. 33. Heb. 6. 17.
n. 9. 15, 18.

IV. Of Election and Reprobation.

That as an Act of his Sovereign Will
of Pleasure, for his own Glory, he did
elect

elect some Angels to eternal Life, and left the rest to Sin and Eternal Death; and as an Act of the same Sovereign Pleasure, he hath chosen some Men in Christ to Eternal Life, before the Foundation of the World, without any Foresight of Faith or Good Works, or of any thing foreseen in them, or done by them as Conditions or Causes moving him thereto; but all to the Praise of his own Grace, and hath left the rest to Sin and Condemnation, as an Act of the same Sovereignty for his own Glory. *1 Tim. 5. 21. Mat. 25. 41. Eph. 1. 4, 5, 6. Rom. 9. 22, 23. Jude 4. 2 Tim. 4. 9.*

V. Of Creation and Providence.

That God by the Word of his Power, created all things in the space of 6 days, and all very good; and created Man, Male and Female, after his own Image in Knowledge, Righteousness, and true Holiness with Power and Dominion over the Creatures. And that he upholds, appoints, directs, disposes, orders, and governs all Creatures and Things from the greatest to the least by his Almighty Power, and most Wise and Holy Providence; and therefore that there is nothing comes by chance. *John 1. 2, 3. Heb. 1. 2. Job 26. 13*

Col. 1. 16. Gen. 2. 1, 2. Matth. 6. 25, 26, &c.

VI. Of the Covenant of Works.

That when God made *Adam* he entred into a Covenant of Life with him, as the Common Head and Representative of all Mankind, upon the Condition of perfect Obedience, forbidding him to eat of the Tree of the Knowledge of Good and Evil, upon pain of Death; which Covenant our first Parents did break, and all Mankind by Ordinary Generation are in him, and sinn'd in him, and are guilty of that Transgression: and hereby that Original Righteousness wherein *Adam* was created is lost, and the whole Nature of Man is corrupted, de- rav'd and defil'd, whereby all Men are naturally dead in Trespasses and Sins, and that unregenerate estate they have not Understanding to know, nor a Will to perse- verance, nor any Power nor Ability to per- form that which is Spiritually good, and as considered in him, are under Curse and condemnation, Gen. 2. 17. Chap. 3. 12, 13. Rom. 5. 19. Chap. 3. 9, 10, 11, 12, 23. Eph.

VII. *Of the Covenant of Grace.*

God, having out of his mere good pleasure from all Eternity, elected some to Salvation, did enter into a Covenant of Grace with his own Son *Jesus Christ*, as the Common Head and Representative of the Elect; and so with them in him, as the Second *Adam*, to bring them out of their estate of Sin and Misery into a state of Life and Salvation, on Condition he should be their Surety, stand in their Law-place, assume Humane Nature, and therein perfectly fulfil the Precepts of the Law, and make full and compleat Satisfaction to the Justice of God for their Sin, by his Death and Sacrifice, &c. Which Covenant he hath kept, and all the Elect are considered in him as his Seed, and obeyed in him, were crucified with him, justified with him, ascended with him, and now are set down in Heavenly places in him, and thus are saved, and shall be called with an holy calling; not according to their Works but according to his own Purpose and Grace, which was given them in *Christ*, as their Covenant Head, before the World began, *Rom. 5. 19. Eph. 1. 4. P. 8. 23. Heb. 7. 22. Chap. 2. 16. Rom. 6. Eph. 2. 5. 2 Tim 1. 9.*

VIII. Of the Person of Christ.

The Eternal Son of God, the Second Person in the Trinity, in the fulness of time, assumed Human Nature in its purity into Union with his own Divine Person (where it subsists and lives) and so became Man; being conceived in the Womb of the Virgin *Mary*, by the Holy Ghost overshadowing her; and is the Child born, the Almighty God, the Everlasting Father, the Prince of Peace, the Great *Emmanuel*, God with our Nature, wherein the whole Election are represented, and considered as the Seed of *Abraham*, which he took on him; in which Person all Fulness dwells, and is the true Tabernacle and Temple, not made with hands, which the Old was typical of, where we behold and draw nigh to God, have Communion with him, Believe, Love, Fear, Worship, and adore him, in whose Face alone we have the Light of the Knowledge of the Glory of God, 2 *Cor.* 4. 6; and out of whom he is a consuming Fire, *Heb.* 2. 6. *Luke* 1. 27, 31, 35. *Matth.* 1. 21. *Isa.* 6, 7. *Coll.* 1. 19. *Eph.* 1. 23. *Heb.* 9. 11.

IX. Of

IX. Of the Offices of Christ.

That *Jesus Christ* was Eternally chosen and called by the Father, to the Office of Redeemer and Saviour; him God the Father anointed by the Holy Ghost, above measure, sent and sealed, he declared and owned him to be the Allone Saviour of Sinners; and as our Mediator and Redeemer, he performs and executes the Offices of Prophet, in teaching his Church by his Word and Spirit; of Priest, in atoning and interceding for them; and of King, in conquering, ruling and defending of them; in the discharge of which he humbled himself, and was born of a poor Virgin, made under the Law, and became obedient to the Death, even the Death of the Cross; whereby he finisht transgression, made an end of Sin, reconciled for Iniquity, and brought in an Everlasting Righteousness, *Isa. 42. 1, 6. Chap. of t. 11. 1, 2. Acts 3. 22. Heb. 5. 5, 6. Acts 5. 31. Dan. 9. 24.* And that God the Father hath raised him from the dead, and highly exalted him, and set him at his own Right Hand, in the Heavenly places, far above all Principality, and Power, and Might, and Dominion, and every Name

Name that is named, not only in this World, but also in that which is to come; and hath put all things under his feet, and given him to be Head over all things to the Church, 1 Cor. 15. 4. 14, 15. Eph. 1. 20. 21, 22, 23.

X. Of the Righteousness of Christ.

The Righteousness of *Christ* consists in his perfect Obedience to the pure and holy Precepts of the Law in Humane Nature, and in making compleat Satisfaction to the Justice of God for our Sins, by his Death and Sacrifice, as the Covenant Head, and Representative of the Elect, to whom it is accounted and imputed, as if they had done it in their own Persons; in which Righteousness they stand, are viewed, and accepted of the Father, as perfectly justified, and compleatly Righteous: which exceeds ever the Righteousness of *Adam* in Innocency, of the Angels in Heaven, and the inherited Righteousness of the new Creature; being the Righteousness not of a meer Creature, but of him that is God. *Rom.* 19. *Matth.* 5. 18. *Gal.* 3. 13. *2 Cor.* 5. 21. *1 Cor.* 1. 30.

XI. Of

XI. Of Justification.

Justification is an Act of God's free Grace, wherein he dischargeth us from all our Sins, and accepts us as Righteous in his Sight, only for the Righteousness of Christ imputed to us, and received by Faith alone.

Which is threefold, 1. In Eternity; 2. At the Resurrection of Christ; 3. In our own Consciences.

1. In Eternity, *Christ* being the Surety of the Elect in Eternity; he eternally took their Sins upon him, and the Lord by the Eternal Act of his Will transferred them from them, and imputed them to him: yea, made him Sin for them who knew none; so that he viewed the Sins of the Elect upon his Son in Eternity, and by a just Consequence justified them in Eternity; for he being eternally charged with their Sins, they must necessarily be eternally discharged or justified from them: and they being chosen in *Christ*, and considered and viewed there, as their Representative Head in all his Beauties, Glories, Excellencies and Righteousness, they were in him compleat. And *Christ* being the Lamb slain before the Foundation of the World, it being in the Father's Eternal

view our

view, he was Eternally satisfied and well-pleased with it: and therefore as the Saints under the Old Testament were justified by it, before it was actually offered up, for the same reason on the account thereof, were the Elect justified before him before the Foundation of the World. *Heb.* 7. 22. *Isa.* 53. 6. *2 Cor.* 5. 21. *Eph.* 1. 4. *Rev.* 13. 8.

2. At the Resurrection of *Christ*, when he was actually discharged by the Father, who was near to justify him, as the Publick Head and Representative of the Elect, and therefore they were actually discharged in him, *Isa.* 50. 8. *Eph.* 2. 5, 6, 7. *Rom.* 6. 4. *Col.* 2. 12.

3. In our Consciences. Justification in our Persons is by the Spirit's Witness and Application of the Blood and Righteousness of *Christ*, and by Faith receiving of it to our own Souls, whereby the Elect are each one justified personally and particularly in their own Consciences; and *this* Personal and Actual Justification is not before Faith, but Faith is the Instrument of it: but tho' Faith is the Instrument in this, yet Faith nor any Works, nor Righteousness of the Creature hath the least hand or influence in our Justification in the sight of God, but

Christ

Christ and his Righteousness alone, *Rom.* 8. 15. *Heb.* 9. 3. *Heb.* 9. 13, 14. *Rom.* 5. 1, 11.

XII. Of Regeneration, Conversion, and Effectual Calling.

All such who are chosen in *Christ* shall in time be Regenerated, Converted and effectually Called, which is done by the Lord *Jesus Christ*, the Fountain of Life, uniting himself (by his Spirit) to the dead Sinner, thereby taking him into vital Union with himself, quickning him who was dead in Trespases and Sins, the Principle of Life and Holiness is infused, the Divine Nature communicated, the new Man formed, the new Creature made, begotten and born, the Soul changed and renewed in all its Faculties and Powers, Converted and effectually called from self to *Christ*, from Sin to Holiness, from Darkness to Light, and from the power of Satan to God, *Joh.* 3. 3. *Eph.* 2. 1. *1. Jam.* 1. 18. *2 Pet.* 1. 4. *Eph.* 2. 10. *Rom.* 8. 30. *Acts* 26. 18.

XIII. Of Faith.

Faith is a Fruit of the Spirit, and the great part of our Sanctification, whereby the Soul is enabled to give credit to the

Declar

om. Declaration and Promise of God, upon
the Truth and Faithfulness of his own
Word; and it is that whereby Sinners
and are brought from depending and trust-
ing in themselves and their own Righ-
teousness, to receive, trust, depend and
hall rest upon *Jesus Christ* alone for Salvation,
and as he is freely offered to us in the Go-
spel, *Gal. 5. 17. Heb. 11. 1. John 1. 12.*
Life, *Acts 16. 11. Gal. 2. 20. Acts 15. 11.*

XIV. *Of Repentance.*

him Evangelical Repentance is a Fruit of
us, the Spirit, and is the Effect of Faith,
used whereby the Believer looking upon him
the whom he hath pierced, mourns for his
sins, hates, loaths and abhors them with
hankering Desires, and endeavours to leave
and forsake them, *Zach. 12. 10. 2 Cor.*
called *11. Acts 1. 18. Ezek. 36. 21.*

XV. *Of Sanctification.*

ph. 2. Sanctification is the Work of the Spi-
Rom. rit of God in the Heart, whereby the
new Creature already formed increaseth
and groweth more and more in Holiness,
until it comes to Perfection, which state
and the Children of God should earnestly
thereby press after.

XVI. *Of*

XVI. Of Good Works.

Works done before Faith, however good in themselves for the Matter of them, are dead Works, sinful, unprofitable and unacceptable to God.

Good Works are the Fruits of Faith, and are carefully to be maintained by Believers; not that thereby they may be justified or continue in that state, but to glorify God, and answer the ends of their Redemption by *Christ*. *Gen.* 4. 5. *Heb.* 11. 4, 6. *Matth.* 6. 2, 5. 1 *Pet.* 2. 15. *Phil.* 1. 11. *Eph.* 2. 10. *Rom.* 6. 22.

XVII. Of Perseverance.

Such whom God hath effectually called by his Spirit, can neither totally nor finally fall away, but shall certainly persevere to the end, and be certainly saved; and this Perseverance of theirs dependeth not upon their own Free-will, but upon the Immutability of the Decree of Election, the Free and Unchangeable Love of God the Father, upon the Effectuality of the Merit and Intercession of *Christ*, the Abiding of the Spirit and the Seed of God within them, and the Nature of the Covenant of Grace: from all which ariseth the Certainty and Infallibility thereof.

But yet we believe thro' the Prevalency of Corruption, and Satan's Temptations, and the Deceitfulness of their own Hearts, Believers may fall into grievous Sins, to the Scandal of Religion, the Offence of others, and the Wounding of their own Souls, *Joh. 10. 28, 29. Phil. 1. 6. Rom. 8. 30. Chap. 9. 11, 16. Rom. 5. 9, 10. Joh. 14. 19. Heb. 6. 17, 18. 1 Joh. 3. 9. Jer. 2. 40. Psal. 51. 10, 12. Luke 22. 32.*

XVIII. Of the Law.

The Moral Law is contained in the Ten Commandments, the Use thereof is not to convert Sinners to *Christ*, nor by the Works thereof to justify them, but the Law is the Knowledge of Sin; which tho' a Believer is delivered from the Bondage and Slavery of, as a Covenant of Works, yet we believe the Precepts thereof to be precious to him, as the Rule of Believers Duty, which the Grace of God manifested in the Gospel, teaches and influences to perform as the Lord shall enable them, *Rom. 3. 20. Chap. 7, 22. Tit. 2. 14.*

XIX. Of the Gospel.

The Gospel is glad Tidings to poor perishing Sinners, declaring Free Justification

ification and Salvation thro' *Jesus Christ* alone, wherein *Christ* is freely offered in all his Righteousness, Strength and Fulness to poor miserable Sinners, and wherein they are invited, called, intreated, and beseeched to accept of and embrace him, with most certain Assurances, that whosoever comes he will in no wise cast out, and as the Law is a Body of Precepts, so the Gospel is a Bundle of Free, Rich and Glorious Promises, *Luke* 2. 10, 11. *Rom.* 3. 24. *Isa.* 55. 1, 2, 3. *Prov.* 9. 1, 2, 3, 4. *Luke* 14. 16, 17, &c. *Joh.* 6. 37. *Rev.* 22. 17.

XX. Of Assurance.

Certain and Infallible Assurance of the Favour of God and Eternal Life is attainable in this Life, by the Witness of the Spirit and Faith, in the Unerring Word and Promise of God, and is the Duty of all Believers to seek diligently and earnestly for, *2 Pet.* 1. 10. *Rom.* 8. 15. *Heb.* 11. 1.

XXI. Of the Civil Magistrate.

We believe that Civil Magistracy is an Ordinance of God, set up for the Terror of Evil-doers, and the praise of them that do well, and that our Holy Religion

layes upon us far greater Obligations to submit to them in the Exercise of their Civil Power, and to pray for Kings, and all that are in Authority, that under them we may lead peaceable and quiet Lives in all Godliness and Honesty; and as they are appointed for the Good and Well-fare of the Nation, of which we are Members, and to maintain our Civil Rights and Properties, so we are obliged in all good Conscience not only to submit to, but to stand by them to the utmost of our power in all respects, for the support and defence thereof, *Rom.* 13. 1, 2, 3, 4. 5, 6, 7, 8. *1 Tim.* 2. 1, 2, 3, 4, 5, 6.

XXII. Of Death.

It is appointed to Men once to die, which is the Separation of Soul and Body, when the Body returns to dust, and the Soul (which is immortal) returns to God that gave it. The Souls of Believers enters into Heaven, there to behold the Face of *Christ*, and enjoy God in him and the Soul of Unbelievers are reserv'd in Chains of Darkness, to the Judgment of the great day: The Saints that are alive at the coming of *Christ* shall not die, but be changed; and the Bodies of the Saints that

that were sown in Corruption, shall be raised in Incorruption; sown in Dishonour, shall be raised in Glory; sown in Weakness, shall be raised in Power; sown Natural, shall be raised Spiritual Bodies fashioned like unto the Body of our Lord *Jesus Christ*: and the Bodies of the Unjust shall by the Power of *Christ* be raised to Dishonour, Shame and Contempt, *Heb.* 9. 27. *Eccl.* 12. 7. *Luke* 23. 43. 2 *Cor.* 5. 1, 8. 1 *Cor.* 15. 51. v. 42, 43, 44. *Dan.* 12. 1.

XXIII. Of Judgment.

That God hath appointed a day to judge the World in Righteousness by *Jesus Christ*, to whom all Power and Judgment is given by the Father; in which Judgment he will display the Riches of his Grace, in the Acquitting and Justifying of the Elect, and the Glories of his Justice in Condemning the rest, *Acts* 17. 31. *Joh.* 5. 22, 27. *Matth.* 25. 32.

CHAP. VII.

A Testimony against Heresies and Errors

THIS is the Faith of the Church with respect to such Doctrines more especially to be believed; what respect to Observance and Practice is to follow

but before I speak of that, shall take occasion from hence, being the real Articles of our Faith in a Solemn Manner to bear our Testimonies, in the Name of the Lord Jesus, against such Heresies and Errors which are contrary thereunto; which are as follows.

1. Against the *Antitrinitarian* Doctrine, that which denies a *Trinity* of Persons in the Divine Essence, without Spiritual Light into it, which no Man can perform one Act of Divine Worship in a Spiritual manner: For it must be to the Father thro' the Son by the Spirit, *Ephes. 2. 18.* to worship God out of *Christ* is to commit Idolatry, which instead of performing Divine Worship.

2. Against the *Arian, Eutychian* and *Nicene* Doctrines, which are such Doctrines, tho' in different Manners, which deny the Deity or Godhead of *Christ*, some denying both his Humane and Divine Nature, but all agreeing, he was no more than a Creature, and so robbing him of his Deity, and us of the Christian Religion.

3. Against that which is called the *Arminian* Doctrine, which denieth the Doctrine of particular Personal Election, and Final Perseverance as here declared; of the Depravity and Corruption of our whole Na-

Nature, the real Spiritual death of all Men in a natural State, and their Inability to perform the least Spiritual Good whilst unregenerate, which denies the necessity of irresistible Grace to Conversion, and such a compleat Righteousness wrought out and ample Satisfaction made by the Death of Christ, that such for whom he died must inevitably be saved, that understand no otherwise, than that Christ died for all alike, that Terms and Conditions are offered to all, a Freedom of Will and Power given to all, to choose and refuse that which is Spiritually good or evil, and so the Creature is left to his own good behaviour again; nothing is certain and absolute, all left upon the uncertain performing or not performing these Conditions; therefore no certain Righteousness, no certain Satisfaction; and when converted, no certain standing, all depending upon sincere Obedience, to whom whilst thus with weeping, we must say that word belongs, *Rom. 10. 3.* being ignorant of God's Righteousness, &c.

4. Hereby we bear our Testimony against all such Doctrines which deny that That Righteousness wherein we are justified before God, is that Righteousness which was performed by *Christ* in his own Person.

all Person as the Head of the Covenant of
bilibi- Grace, and imputed to us; and would bring
hilst in a sincere Obedience performed by us, as
sity that which for Christ's sake is accepted of
and in the room of that which is perfect for
out our Justification, and so bring in a new
death Law, and make void the old, and there-
died fore are the true *Antinomians*, and bring
stand in a new Gospel, and also turn Gospel in-
l for to Law, and mix Law and Gospel together,
s are and so have neither in their Purity; this is
and also because they are as yet ignorant of
re God's Righteousness, viz. The Righteous-
evil ness of his Nature, and Law, and of Christ's
good Righteousness, which is called the *Righteous-*
a and *ness of God*, 2 Cor. 5. 21. and so going a-
per out to establish this their own sincere O-
ondi edience in the room thereof they have not
fnef submitted to the Righteousness of God.

5. We declare against that Doctrine
pend which teaches, That Sinners must have
whil such Preparations and Qualifications to
wor come to Christ with when they believe on
God him, that according to the Greatness of
ony their Sin, so should their Terrors and Hor-
y tha rors, their Compunction, Sorrows and Con-
just rition, be to prepare and qualifie them for
ousne Jesus Christ, and until then, it is Presump-
is ov tion for them to take Comfort in him, we
Perf believing that as Christ is offered to sin-
ers, so they are to receive him, and

D

that

that is as they are poor, and miserable, and blind, and naked, *Rev. 3. 19.* as guilty, filthy, and diseased, in their Wounds, Blood and Abomination, and that they are not to stay until they are qualified as above mentioned, but it is their Duty upon the Call of the Gospel to believe immediately and to come to him as guilty for Righteousness, as filthy for Cleansing, and in, and with all their Diseases for Healing. That the other is to teach Persons to be cloathed before they come to Christ for Righteousness, cleansed before they come to the Fountain, to be healed before they come to the Physician; yet very well knowing, none will come to Christ without a Sense of their Sin and Misery, and cannot come without Faith, but that it is sufficient for a Sinner seeing his Sin and Misery, to fly immediately to Christ the City of Refuge, without waiting so long, and being hindered by, the Qualifications before-mentioned.

6. Against all those wild and extravagant Notions, which are charged upon the *Antinomians*.

1. We asserting the Justification, which we believe to be before Faith, to be by Christ, and not in our own Persons or Capacities, that it was a glorious Act of Grace to transfer, and transmit our Sins from us to his Son as Surety, who took all upon him

and therefore discharged us, and if the Co-
 venant was from Eternity, then he must be
 an Eternal Surety, and if so, God always
 saw our Sins upon him, and not upon us ;
 but we were in Christ justified in God's sight
 before the Foundation of the World ; not
 that he saw we would be justified only, but
 in choosing and viewing us in Christ before
 the World began ; there he viewed us all
 fair without one Spot, and such Vertue
 had the Sacrifice and Death of Christ, as
 that before God, *it perfected for ever them*
that were (set apart, or) *sanctified*, Heb.
 10. 14. so that it finished their Transgres-
 sions, made an End of their Sins, reconciled
 for their Iniquities, and *brought in an ever-*
lasting Righteousness, Dan. 9. 24. inasmuch
 as the Apostle declares Rom. 5. 10. *When we*
were Enemies we were reconciled to God by the
Death of his Son ; which I think is so far from
 deserving the Name of a wild and extrava-
 gant Notion, that it is a solid Truth of
 God, and a glorious Article of our Faith,
 which ought to be maintained against such,
 that would have no other Justification, than
 that by Faith, that so they might destroy
 the Freedom, the Absoluteness, and Incon-
 ditionality thereof : But we think, it is e-
 qually absurd to deny Justification in Christ,
 as to deny a Being in him before the Foun-
 dation of the World, which the Scripture

is express in *Eph.* 1. 4. *Tit.* 1. 2. 2 *Tim.* 1. 9. and yet at the same time we dream not, that a Man personally, particularly and actually in his own Soul is justified before he believes; but this is by Faith whereby he comes to see his Interest in the Obedience, and Satisfaction of Jesus Christ and so receives that Righteousness of Christ imputed by the Father to his own Soul.

(2.) We declare against all such Principles, that deny the Necessity of Regeneration and Sanctification, believing that as necessary as the Righteousness of Christ is for our Justification, so necessary is Regeneration and Sanctification for the Entering into the Kingdom of Heaven. The one is that whereby we have a Right, and the other is that, whereby we have a Suitableness and as necessary as Seeing is to the discerning of Colours, as Faculties are to Objects so necessary is Regeneration, and Sanctification to the seeing and enjoying of God in Christ on Earth, and in Heaven. *For without Holiness no Man shall see the Lord, Heb.* 12. 14. *And except a Man be born again, he cannot enter into the Kingdom of Heaven, Joh.* 3. 3.

3. Again we bear our Testimony against such Principles, that deny the Necessity and Use of Repentance, believing indeed neither Faith nor Repentance are the Condition

ions of the Covenant of Grace, because they are the Blessings promised, and secured therein to the Elect, and therefore are free Gifts; and that Evangelical Repentance both not go before, but is the Effect of Faith: And we believe and know, that such who have tasted of Free, Forgiving Grace and Love, cannot but look upon him whom they have pierced and mourn. And notwithstanding the *Law in their Members wars against the Law in their Minds, and brings them often into Captivity to the Law of Sin and Death*, Rom. 7. 23. yet there is no Being but what by vertue of the New Nature, and Divine Principle that is infus'd to him, but hates and abhors his Sin; it is his Complaint and Burthen, he longs to be rid thereof, when the Lord please, and cannot allow of it, nor himself therein, but with the Apostle, *What I hate that do* Rom. 7. 15.

4. Likewise we bear our Testimony against such Principles, that the Law is not a Rule of Life; for as we believe Christ is the End of it as a Covenant of Works, and having endured its Curse, and obtained the Blessings promised, that we are not to obey the Precepts thereof for fear of the Curse, because he hath endured it for us, but to obtain the Promise of Life, because *all the Promises are in him, Yea and Amen;*

and are ordained to come down on the Elect thro' him in a way of rich, free Grace and not of Works.

So we believe this Law being now laid up in the Ark Christ Jesus; it hath a lovely and sweet Face, the Believer cannot but love and delight in it after the inward Manner it is magnified and made honourable in his Eyes by his Lord's Obedience to it, he sets to his Seal it is holy, just and good, and is the Eternal Rule of Righteousness. Hereupon,

(5.) We declare our Abhorrence and Detestation of that Principle charged upon the Doctrine of Grace, and declare, that we are slanderously reported therein who affirm, *That we say, Let us do evil that good may come, whose Damnation is just, Rom. 7. 5.* that we say, *Let us sin because Grace abounds;* and from the Grace of the Gospel take Liberty to transgress the Law, knowing that how far soever the true Receiver of this Grace may be suffered to sin and fall for wise Reasons known to the Lord; yet the Grace of God teaches them to deny all Ungodliness, and Worldly Lusts, and to live righteously, and soberly, and godly in this present evil World; and is the very Principle, Root, Source, and Spring of all Evangelical Obedience.

(6.) We bear our Testimony against a

wil

the E-wild, extravagant and fanciful Expositions
Grace of Texts of Holy Scripture, and all that is
v laid Enthusiastical; believing we ought to speak
love Words of Truth and Soberness, and to keep
ot but to the Form of sound Words; and that there
Man is no private Interpretation of Scripture,
in his but what is agreeable to the Faith once de-
e set delivered to the Saints; and tho' we believe
and is the Scriptures are a sealed Book, until that
Here Spirit, which inspired Holy Men to write
e and them, open and reveal them to the spiri-
upon tual Understanding, yet we expect no new
tha Scripture, but a Revelation of the old, hav-
rein ing all that is necessary to Life and Salva-
l the tion contained therein, and that the Spirit
Rom tternally reveals nothing, but what is con-
Grac tained in the Word externally, and that as
of spe Face answers to Face in a Glass, so doth the
now Word without, and the Teachings of the
eiver Spirit within, and yet it is not the Scrip-
d fall ture as such, but in Christ, of whom they
; ye estifie that we have Eternal Life, John
l Un 29.

7. Particularly respecting those eleven
Errors called *Antinomian* Errors, declared
right against by the Congregational Ministers
refe in the Year, 1699. We have declared as
Root to the

Ob 1st. That the Elect, as considered in
Christ, and by Vertue of his Suretiship,
ft were justified in God's sight in Eternity,

will D 4

as

as was evidently the Judgment of Mr. *Pemle*, and Dr. *Owen*, as I have shewn in my Answer to Mr. *D's*, and that as represented in him as they were crucified with him so they arose with him, and were justified with him in his Resurrection and Justification, and when called, the Spirit justifies them in their own Consciences, by the Application of Christ's Blood and Righteousness which is received by Faith: Now if they think, that Faith justifies us in God's sight, we differ herein, and could abundantly prove the contrary from Scripture, and herein have the concurrent Testimony of Holy and Great Divines, as is well known. As to the

2d. *That the Elect considered as in the first Adam, or by Nature, are not Children of Wrath even as others*, is to deny the plain Text, Eph. 2. 2. and we believe, as purely considered in *Adam*, without respect had to Christ, they were Children of Wrath even as others; but as considered in Christ they never were so.

3. *That pardoned Sin is no Sin, and therefore God cannot see it*, is strange to us; for the Free-grace of God in pardoning Sin, doth not take away the evil, the horrid and abominable Nature thereof, but aggravates it, and makes it appear greater, 4-7 but

Mr. but he having transferred it from the
 a in lect to Christ, tho' he sees the Sin with
 ore- all its Abominations, he sees it not up-
 with them, but saw it upon his Son, on
 ere- whom he laid it. *Isa. 53. 6.* and his Right-
 and- ousness covers all their Iniquity from
 Spi- the vindictive Eye of God, and unto
 ien- them he imputes no Sin. *Psal. 32. 1, 2.*
 ood *Cor. 5. 19.* And Christ as the great
 l by scape Goat, having carried them all a-
 aith- way into the Grave, the Land of Forget-
 ere- fulness, there they are buried and hid-
 cou- en from his vindictive Eye, so as that
 have- they are forgotten, and blotted out, and
 and- remembered no more; and thus they are
 As- not only carried away from them, but
 om- from him also, and thus we say, *He sees*
 first *Iniquity in his Jacobs, nor Transgressions in*
 n of *Israels, their Sins are sought for, and not*
 plain- *und: And we believe also, that as a*
 ure- father he chastises his Children on the
 pect- account of their Sin, either to prevent,
 n of- stumble for, and purge them away, and
 ered- is from pure Love; as doth a tender
 father who hates the Crimes, but loves
 here- his Children, and chastiseth them for them,
 g, for- the *Corinthians, 1 Cor. 11. 30. Heb. 12.*
 Sin, *Whom he loveth he chastneth, and scourg-*
 orrid- *eth every Son whom he receiveth; but in all*
 t ag- *this he is God who changeth not, Mal. 3. 6.*
 ter, *That Believers are not bound to confess, and*
 but

mourn over Sin; is against the very Nature of Faith, which leads the Sinner to confess his Sin with Mourning, and Sorrow over the Head of the Sacrifice, *Zach. 12. 10.* *1 John 1. 5.* and we are directed to pray daily for the Pardon of our Sin by our Lord, as we are for daily Bread; notwithstanding we have it, what we had yesterday we may have to day, and what we have this Moment may be continued which plainly respects not the Justification in Christ as the Covenant Head and Surety from the Foundation of the World, and at his Resurrection; which is always the same, but that in our own Souls, when the Lord speaks Pardon to us, and faith again and again, *Son, Daughter, your Sins are forgiven you.*

5. That Believers ought not to be afraid to commit Sin, because they are pardoned; is no other than to say; Let us sin, because Grace abounds; which God forbid.

6. And to believe there is no Benefit accrues to Believers in the Performance of Duties, is also strange to us; for if the Ordinances of his House hath he promised his Presence, and we are to go there to enjoy it, which is the greatest Blessing on Earth, and that we might be changed more and more into his Image, which is a great part of our Sa-

vation, but we believe the whole of our Reward is in, and for Jesus Christ; and that as we have no other Plea, so there alone should be our Eye, and so we may with *Moses*, be excited freely to despise the Riches of this World, having our Eye unto the Recompence of Reward; viz. That Kingdom which our Father gives us out of good Pleasure, which was prepared for us before the Foundations of the World.

7. *To believe we ought not to wait in the Duties God hath required, and to be found in the Performance of them, tho' we are not immediately excited thereto by a special Motion of the Spirit; we believe is an Error, and that in the Want of such Motions we ought to wait in duties for them.*

8. *Tho' we believe that Marks and Signs are not the infallible Grounds of Assurance, but the Witness of the Spirit, and the unerring Word of God, which is the Ground of Faith; yet we say with Dr. Chauncy, Doctrine according to Godliness, Pag. 254. 'That these abstractly considered, and in themselves, are no more than Cyphers, because they are but Creatures, and but Creatures Testimony, and therefore not infallible Grounds; but if there be a Figure joined with them, and set before them, and not after them, which is Faith directly and*

and truly acting on the Free Grace of God in the Promise, and the free Operation, and Witness of God by the Spirit, that may give Light and Weight to them, they are of great use in this Matter.

9. *That Gospel Ministers are not to preach the Law in its Curses, to convince Men of their need of Christ, &c.* We have declared our Judgment before, that such are true *Antinomians*, which deny the Obligation of the Law to perfect Obedience; we believing the Old Law is established by the Gospel, and no New Law brought in the Room thereof, and therefore that the Law is a proper Glass in the Hands of the Spirit, and as preach't thro' the Sides of Christ, to convince of Sin and deserved Wrath, and that the Law and Gospel ought to be set forth to poor Sinners distinctly, the one to shew their Misery, and the other to shew their Remedy, and that the Gospel is so far from taking away the Obligation to the Law, as it teaches and influences us to all due Observance of the Precepts thereof.

10. *That Ministers of the Gospel are not to offer Salvation to all, because all are not able to close with the Offer*; is also strange to us in Doctrine and Practice; we believing it to be the Means appointed to beget Faith,

Rom.

Rom. 10. 17. and whilst Christ is offered, and Sinners are invited, and solicited to close in with Christ; we are expecting, thro' Grace we have found, the Almighty Arm of the Lord to draw them to Christ. In the Voice of the Word we are expecting our Lord Jesus, to speak according to John 5. 25. *The Hour, is coming and now is, when the dead shall hear the Voice of the Son of God, and they that hear shall live.*

11. The last Error charged is, *That by God's laying our Sins upon Christ, he became every way as sinful as we, and we every way as righteous and holy as he; and therefore Persons may expect to be pardoned whilst they continue in a State of Unbelief and Impenitence, and that Repentance and Holiness are not necessary to our being possessed of Eternal Life.*

Ans. We believe, that by Vertue of Christ's Undertaking as our Surety, and by the Father's transferring the Sins of the Elect from them to him, that he standing in our Law-place and Stead, that he became *us*, and so in the Eye of the Law and Justice, the Sinner, the Debtor, and the Criminal; but we abhor the Thoughts, that he had any Sin inherent in him, glorying in the Purity of his Nature, the Sinlessness of his Obedience, and the Perfection of his Satisfaction, being our perfect and compleat Righteousness, wherein

62 *The Beauty of the Lord*

wherein we stand justified before the Throne.

Again, we believe, that as he *was made Sin for us, who knew no Sin*, so we that have no Righteousness of our selves, *are made the Righteousness of God in him*, 2 Cor. 5. 21. and he is made of God to us *Wisdom, Righteousness, Sanctification and Redemption*, 1 Cor. 1. 30. and that we are viewed in, considered and clothed with his Mediatoral righteousness, it being one Robe that covers him and the Elect; and thus as he is Righteous, so are we, and so are one in him, having a Righteousness exceeding *Adams*, and the *Angels*, being the Righteousness of him that is God. Yet we understand it not of the Essential Righteousness of God, which is incommunicable, but of the Purity and Obedience of the Humane Nature in Union with the Divine; which by a Communication of Properties is the Righteousness of God, and hereby receives that name *Worth, Glory and Excellency* as surpasseth all the Righteousness of a meer Creature, and all our Thoughts, and this is ours; and as for Pardon of Sin before Faith, and the necessity of Repentance and Holiness to the Injoiment of Heaven, we have before declared our Judgments, and herein we have taken care not to hide, nor cover that which we believe to be Truth, on the one

hand

hand, as well as to declare against Error on the other; in all which it will appear, we differ not from the Orthodox, Sound Protestant Reformers. who professed these glorious Truths, and sealed them with their Blood, and thereby wounded the *Beast*, tho' the deadly Wound seems to be almost healed.

CH A P. VII.

The Order, Rule and Government of the Church.

2. **T**HE next thing necessary to be known by every Church Member, is the Rule, Government, Order, and Discipline of a Church of *Christ*, otherwise how can they agree in Faith and Judgment, to submit thereto; and no wonder so many behave themselves so untowardly, when they know not what Rule and Order is.

I. *Of Church Officers.*

Believers having solemnly separated themselves from the World, and embodied themselves together as a Church of *Christ*, to walk in all the Ordinances thereof. They are a Church Essential, and then it is their Duty to make a speedy provision for their Well-being, by chusing them such Officers

Officers as *Christ* hath appointed for the due and orderly Administration of all Ordinances; and such Officers ordinarily are Elders and Deacons, who are to be chosen from among themselves by the Church, and Ordained and set apart by the same, with Fasting and Prayer. And here it will be well for them to be instructed in some good measure respecting,

1. Their Qualifications.
2. Their Dignity in, and Duty towards the Church.
3. The Churches Duty towards them; how else will the Relation of Pastor and People be filled up?

1. Of their Qualifications. 1. Of Elders, which are particularly enumerated. *2 Tim. 3. 2, 3, 4, 5. Tit. 1. 5.* This is an Account of what they should be, and is the Churches Duty to come as near the Pattern as they can.

Secondly, Of their Dignity in, and Duty to the Church: And the one is necessarily infer'd from the other.

1. They are *Christ's* Ministers, *1 Cor. 4.* Let a man so account of us as the Ministers of *Christ*: *Christ* is the Great Minister of the New Testament, and having all Power in Heaven and Earth, given unto him, He sends forth Ministers from himself to preach the Gospel, *Mat. 28. 19.* and accordingly he ascended

the Or- are sen arch, me, will come
 tended up on high, and received gifts for
 men, and gave some Apostles, and some Pro-
 phets, and some Evangelists, and some Pastors,
 and some Teachers, for the perfecting the Saints
 in the work of the Ministry, Eph. 4. 11,
 and as he was chosen, qualified, called,
 and sealed by the Father, so they are
 of him.

1. They are chosen. Thus was Paul,
 Gal. 1. 15. But when it pleased God who sepa-
 red me from my mother's womb, and called
 me by his Grace: And thus are all Christ's
 ministers, which Choice is made manifest
 at his Time.

2. They are qualified by him with the
 anction of the Holy Ghost, with Grace and
 Gifts, of Wisdom, Understanding, Utter-
 ance and Boldness; so that they may say
 their measure as the great Minister of
 the New Testament, Isa. 61, 1. the Spirit
 of the Lord is upon me, because he hath anoint-
 ed me to preach, &c.

3. They are called and Authorised by
 Christ to go and preach the Gospel, they
 receive their Authority, their Call, their Mis-
 sion and Commission from Christ alone,
 and thereby preaching the Gospel; the
 people of God and Church of Christ who
 hears the Voice of Christ from a Stranger,
 John 10. 4, 5. and need not that any Man
 teach them which is his Voice, but as that
 Anoint-

Anointing teacheth them of all things, and is Truth and is no lye, 1 *John* 2. 27. the account of him as a Minister of the Lord *Jesus Christ* Chosen, Qualified and Called by him, and as such receive, embrace and honour him, and call him to the Exercise of his Ministerial Office. And so,

4. They are sent. *Rom.* 10. 14, 15. *How shall they hear without a Preacher, and how shall they preach except they be sent?* The Calling and Sending is, 1. Internally in the own Spirit, by the Inward call of the Lord to their Souls, by secret and glorious Impressions upon their Mind and Heart, that it is the Will of *Christ* they should go forth into his Vineyard, and labour there by great Affections and Bowels wrought in them for the Salvation of Sinners, and earnest desires to manifest the same Grace to others, which is revealed and made known to them; and the Lord hath several ways to give them this Inward Call, especially by sending such Words with glorious Power into their Hearts, as Calls and Sends them forth: such a one as that with great power, *Jer.* 17. 18, 19. and *Ezek.* 3. 11. and *Chap.* 33. 7. sometimes applying of the Word spoken of the Great Minister of the New Testament himself, *Isa.* 63. 1. *Isa.* 42. and peculiarly the Gospel Commission, *Mat.* 28. 49. and if it be opposed, the Word

s, and the Lord is as a Fire in his Bones, and he cannot but say with the Apostle, 1 Cor. 9. *Wo be to me if I preach not the Gospel.* And whereas it is objected, Persons are capable of being deceived this way, and the evil can transform himself into an Angel of Light, and may pretend to great Calls to their own Spirits, when it is only Pride, and an Itch to be Teachers of others; or for some External Advantage. Therefore, 2ly, As the Lord's People are to be Judges of Persons Experiences, whether they be such as amount to true Conversion and abiding in the Lord *Jesus Christ*, and have a rule to walk by herein, and yet it is not their Judgment makes them, but declares them to be Believers in the Lord *Jesus* so. The People of God and Church of *Christ* are to be Judges from the Persons Gifts, and Abilities, and from the Persons Experience concerning his Call to the Ministry aforesaid, whether upon the whole he is appointed by the Holy Ghost, and called by the Lord *Jesus*, as his Minister to preach the Gospel, in all which they have a Gospel-rule to walk by, and yet it is not their Judgment, nor their Call that makes, but declares them to be Ministers of *Jesus Christ*, and the voice, Approbation, Mission and Sending of the People of God, without, added to that within is an External Election Call and Mission added to the Internal. But

But inasmuch as *Christ's* Ministers are Ministers not of the Law, but of the Gospel, not of the Letter, but of the Spirit, they are Evangelized Churches and People, and not Legal ones, that are proper Judges of this Matter; for Legal People will only approve of Legal Ministers, such that minister the Law, or preach that which they call the Gospel in its Conditions, Terms, Qualifications, Threats, Curses and Promises, as before testified against, whose Judgment and Censures in these Cases are not to be regarded, being Persons not capable to give Judgment of a Gospel Minister: and as no Church can make him a Minister of *Christ*, that is not made so by the Holy Ghost, so no mistaken Judgment in a Church can make him to be no Minister of *Christ*, that *Christ* hath made so; and if he be truly Gifted and Called by *Christ*, this Internal Unction, Call and Mission will bring him forth to preach that Grace to others, which the Lord hath revealed to him, and time shall discover whether it be of God; for if they be of those, who resist the true Ministry, Men of corrupt Minds, reprobate concerning the Faith, they shall proceed no further, for their folly shall be manifest unto all Men, as *Janes and Jambres* was, 2 Tim. 3.8,9. Therefore,

5. They are sealed, viz. they are owned in their Ministry by the Lord *Jesus Christ*.

6. They are sealed, viz. they are owned in their Ministry by the Lord *Jesus Christ*.

1. They are owned with his Presence, *Matth. 28. 19. I am with you alway, even to the end of the World.* The glorious presence of God evidently seen and known to be with them, is a certain Assurance, Confirmation and Seal, that their Ministry is of the Lord. The Law Ministry and Ministers are left of the Spirit, they are dry Sticks, as dead Carcasses without Soul; they speak loud and terrible, but have no Spirit; *Received ye the Spirit, by the Works of the Law, or by the Hearing of Faith, Gal. 3. 3.* Where the Spirit of the Lord is, there is Liberty, the others are bound and straitned, labour hard for matter and for words, and are under bondage in their delivery, but the Lord's presence will attend such Ministers and such Ministry as is from himself.
3. They are generally own'd with success, as a Seal to their Ministry; I am sensible the Lord herein is Sovereign, but *his Word shall never return to him void, but shall prosper in the thing for which he hath sent it. Isa. 55. 11. it may be to make the heart of this People fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed, Isa. 6.* and it may be to bring home many of the Elect Seed, and where this is they are com-

comfortable Seals of their Ministry, and where the Lord's Presence is with a Person in his Work, holding his hand against all opposition, carrying him thro' with Joy, and Crowning his Labours with Success, when *the Weapons* of their Warfare are made mighty thro' God for the pulling down of strong Holds, casting down Imaginations---- and bringing every high Thought to the Obedience of *Christ* *2 Cor. 10. 5.* when the Doves flock to the windows; and there are eminent and apparent Conversions of rebellious and stout-hearted Sinners to *Jesus Christ*, turning ing Stones into Flesh, Lions into Lambs, melting Rocks, cleansing Swine, quickening dead Hearts, opening of blind Eyes, unstopping deaf Ears, the Lame Marching as an Hart, and the Tongue of the Dumb made to sing; it is evident this is of God, and to the praise of Eternal Grace, the Lord hath given me his Presence in my own Soul, and witnessed me eminently in his Peoples Hearts, they have come under the Ministry, and have crowned his Word with Success, and have held my Hand in the Face of all opposition, and may it graciously please him to continue it, I am satisfied in the midst of all Opposition, and shall say, The lines are fallen unto me in pleasant places, I have a goodly Heritage.

and 2. As they are Ministers of *Christ*, they
 Per- are Stewards of the Myſteries of God,
 inſt. *Cor. 4. 1. Let a Man to account of us as Mi-*
 with ſters of *Chriſt*, and Stewards of the Myſteries
 Suc- of God, ſuch to whom the Myſteries of
 fare the Goſpel of the Kingdom of Heaven,
 pull- and of the Covenant of Grace are reveal-
 own- ed and made known, and that with an
 high- igher Unction, than is common to private
 briſt- *Chriſtians*, and thereupon they are com-
 to the mitted to them, and intruſted with them,
 d ap- and ſo are Stewards of the Myſteries, yea
 and- the hidden Myſteries, which were hid in
 turn- ges paſt. *Eph. 3. 3. 4, 5.* This is a high
 mbs- honour to have the Myſteries of Grace,
 quick- the Word of God, and the Miniſtry of Re-
 Eyes- conciliation committed to them, *2 Cor. 5.*
 Ma- 9, 20. to have ſuch Treafure put into Ear-
 ue of- nen Veffels. And if it be objected, That
 ent- this was proper only to the firſt Apoſtles
 tern- and Miniſters of *Chriſt*, and accordingly
 s Pre- they have diſcovered and made known
 led theſe Myſteries to us, in the Scriptures of
 s, the New Teſtament. I anſwer, As every
 d ha- ue Miniſter is anointed by the Holy
 d ha- hoſt, ſo he is taught the Goſpel by the
 opp- oly Ghoſt, without which the Scriptures
 him- e a Sealed Book to him, and he cannot
 e mi- nderſtand the Myſteries therein con-
 e lin- ined, the Spirit takes of the Father's
 ac- ings, and Son's things, and ſhews it un-
 2. to

to them, *John* 16. 14. in his own Light and Beauty and Glory, and so opens the Gospel Secrets, and commits them to him to dispense out to others, and is continual teaching of him further and further, and learning of him more and more; and the great Minister of the New Testament lay in his Father's Bosom, and knew his Secrets so the Ministers of *Christ* lye in his Bosom, as *John* the beloved Disciple, they lean on his Breast and have the Secrets of his Heart revealed and committed to them.

3. Hereupon they are Messengers of the Lord of Hosts, Embassadors of *Christ* and Angels of the Churches, who are to be had in great Honour for their Messias sake, whose Feet are thereupon to be beautiful upon the Mountains, who he in are Representatives of *Christ*, and stand in the place and stead of the Great God to woe and beseech Sinners to be reconciled to him, *2 Cor.* 5. 18. 19, 20. and hath given to us the Ministry of Reconciliation, to wit, That God was in *Christ*, reconciling the World to himself, not imputing their trespasses unto them, and hath committed to us the Word of Reconciliation. Now then we are Embassadors of *Christ*, as tho' God did beseech you by us, pray you in *Christ's* stead be ye reconciled to God. They are Wisdom's Maidens, w

Lig sent forth to stand in the high places of the
e G, to call in Sinners to the glorious Feast,
him ch he hath prepared, *Prov. 9. 3.* They are
nuu King's Servants, that are sent forth to bid to
r, a Marriage-Supper, and to go into the Lanes,
and h-ways and Hedges, and invite the Halt, the
Tef ne and the Blind, and compel them to come in,
and t his House may be filled, *Luke 14. 16, 17.*
ers They are the Elders of the Lord's House, and
he t the Patriarch of old was to the Family, that is
Brea Elder in the Church of God; they have the
eve honour and Dignity of the First-born, and herein
gers Representatives of *Jesus Christ*, who is so called
of Chr i. 15. the First-born of every Creature; and
are Elders of old had the Dignity and Office of
mess phet, Priest and King, as Typical of *Christ*, to
to e, so Elders in Gospel-Churches, have the same
o he nity now as representative of *Christ*, who is
d sta Great Prophet, Priest and King over the
t G ase of God. This is so far from taking away
e con Glory of *Christ's* being the Only Prophet, Priest
h gi King in his Church, as that it confirms it, in
it, T much as they are under his immediate Authori-
world and are anointed, appointed, sent and sealed
to the him thus to officiate in his absence; *For he as-*
Rec ed up on high, and gave some Apostles, some Pro-
dors some Evangelists, some Pastors and Teachers, *Eph.*
us, i. and we may as well say, Because he is the
ecile great Pastor, Shepherd and Bishop of our
s, w ls, therefore there is to be no Pastors, nor
ops in his Church, as to say, Because he is the
King, Priest and Prophet of his Church,
therefore Elders do not sustain such Offices.
He is a Prophet, and thus is he a Pastor to
the Flock, with the sincere Milk of the Word,
lead them into green and fresh Pastures, and to
duct the whole Family into the Mind and Will

of *Christ*: Preaching is often called Prophecy in *1 Cor. 11. 4, 5.* and Ministers are expressly called Prophets, *Eph. 4. 11.* He gave some Prophets; this is the Lord's Promise, *Jer. 2. 15.* I will give you Pastors according to mine heart, which shall feed you with Knowledge and Understanding: And as it was the Office, Duty and Birth-right of the Elder of the Family to instruct the whole, so is it the Elder's Office and Duty by the Lord's Appointment to teach them in Season, and out of Season, and here in he is the Lord's Servant, whom he hath made Master over his Household, to give them Meat in due season, and blessed is that Servant, whom his Lord when he cometh shall find so doing, *Matth. 24. 45, 46.* and thus *Mal. 2. 7.* The Priests lips should keep Knowledge and they should seek the Law at his mouth, for he is the Messenger of the Lord of hosts.

2. He is a Priest to God, and is chosen to stand and minister before him, to minister to and from the Lord, and to bless in his Name: 1. He is to stand and minister before the Lord, as he is set between God and the People, to declare his Mind to them, and to present their Requests, and make known their wants to him; he represents Jesus Christ as he offers up the Spiritual Sacrifices for the Church, Prayers and Praises thro' him, and as he intercedes for them in his Name,

2. To Bless the Family in the Name of the Lord, which we find to be the Work of the Elders of old, as Typical of Christ, and the Practice of the Ministers of Christ of the New Testament as Representative of him, and doing it in his Name and Authority.

1. You find it to be the Practice of the Elders of the Families of old to bless them, so Isaac blessed Jacob, *Gen. 27. 27.* and Jacob blessed all his Children, *Gen. 49. 28.* and Moses and Aaron came

blest the People, *Lev. 23. and 2 Sam. 6. 18.* soon as David had made an end of offering burnt-offerings, and peace-offerings, he blessed the People in the name of the Lord.

Our Glorious Lord, as the great Minister of the New Testament, and great Father of his Family, *Luke 24. 50, 51. lifted up his hands, and blessed them:* And,

The same Practice we find by the Ministers of the New Testament, *1 Cor. 1. 3. Grace be unto you, and Peace from God our Father, and from the Lord Jesus Christ:* *1 Cor. 13. 14. the Communion of the Holy Ghost with you all:* wherein the Apostles abound both at the beginning and end of their Epistles; notwithstanding they had Power to confer a Blessing upon them, but they hereby declare and pronounce them blessed in the Name of the Lord, and ask the Blessings promised them in the same Name, no more than this did old Isaac, *Gen. 27. 27. He blessed him, and said ----- therefore God give thee the dew of Heaven, and the fatness of the Earth, &c.* Blessing of him was to pronounce him Blessed, and to ask Blessings for him in the Name of the Lord. In like manner the Elder of the Family, whom the Keys are committed in the Name of the Lord Jesus, and by the Consent of the whole Church, having in the same Name and Consent opened the Door of Admission for Believers to come out of the World, into the Injoyments of all Blessings and Priviledges of the House and Church of God, the Elder thereof, as Representative of the Lord Jesus, welcomes them with Blessings, or pronouncing them blessed in the Name of the Lord, in which the whole Church joins, are like the Angels in Heaven, rejoicing over the Conversion of a Sinner; and this I understand to be intended in that Practice of Laying

on of Hands of the Apostles, and Prayer, that they might receive the Holy Ghost: *Acts 8. 17. Chap. 19. 6.* no sooner were they converted to the Faith of *Christ*, and baptized in his Name, and added to the Church, but the Ministers of *Christ*, as the Fathers of the Family, receiv'd them in the Name of the Lord, lay'd their Hands on them, pronounc'd them the Subjects of all Gospel Blessings, and particularly that of the Holy Ghost, being Comprehensive of all the rest, *Acts 2. 38. Repent, and be baptized every one of you, in the name of the Lord Jesus, for the remission of your sins, and ye shall receive the Gift of the Holy Ghost.* And accordingly they prayed and laid their Hands upon them, that they might receive the Holy Ghost. This being the New Covenant Blessing promised to all Believers, they laid their Hand upon all; for there is no distinction between them baptized, as *ver. 12.* which were Men and Women, and to them, they laid their Hands on, in *v. 17.* which I understand to be the very same, the Promise of the Spirit being made to Daughters as well as Sons, and to Hand-maids as well as Servants: *Acts 2. 17, 18.* and it is to be minded, that the words of the Promise, *Acts 2. 38.* and the words of their Prayer, *Acts 8. 17.* are the same; and that in neither of them there is not the least word signified for the Extraordinary Gifts, but the Holy Ghost in such measures Extraordinary or Ordinary in its Gifts and Fruits, as it should please the Lord to give: And though they did receive it in it's Extraordinary Gifts, it doth not follow, that that was the only end of this Practice, no more than it was the only thing promised, for the words are the same in both. And if it be objected, That they had the Holy Ghost before, otherwise they could not be converted, I answer, So had the Apostles, and yet our Lord

they promises them the Spirit to bring Things to Remembrance, to glorifie him, and to receive of him, and shew it unto them; *John* 16. 14. And great is the Difference between the Spirit as quickening, and Converting, as it was then with the Apostle, and as further enlightning, and leading into all Truth; as Comforting, Assureing and Sealing, and in the Diversity of its Gifts; and therefore the Apostle tells the *Ephesians*, that *after they believed they were sealed with the holy Spirit of Promise, Eph. 1. 13.* Viz. the receiving of the Spirit after they believed, in its further, and more glorious Operations; of which, the Gift of Miracles, and Tongues, were not the more excellent. For after the Apostle had treated of them, he saith, *yet shew I unto you a more excellent Way; 1 Cor. 12. 31.* Since then, tho' the Gift of Miracles are ceased, yet the Promise and Gift of the Holy Ghost, which was the Thing in expresse Terms then prayed for, is not ceased: I see not but the Elder of the Family, is to welcome them, with a *Come ye blessed* and to lay on, or lift up his Hands, as our blessed Lord did. *Luke 24. 50, 51.* and pray for them, that they might receive the Holy Ghost.

3. The Elder of the Family had the Rule and Government thereof, and so was King therein, typical of Christ's Kingly Office in his Church; and unto Gospel Elders is committed the Rule and Government of those particular Societies, Families or Churches, whereof they are Elders; and that there may be no Controversie, but a glorious Harmony in this blessed Kingdom, as representing the Kingdom of Heaven above, the Lord himself, hath given precepts for his Ministers to rule, and for his People to be ruled by; all carrying his own Stamp and Authority, so that the Laws of

Rule are not of the Elders making, nor of the Peoples making, but of Christ's already made to their Hands which are plain and obvious, that so neither one nor the other might be imposed upon; but it may be known to the Pastour, and the Church, whether that the Rule and Government is according to the Mind of Christ, and these being once fixed and agreed upon, then there is no hing but a due Observance thereof on both sides required; the Want of which is the Cause of all Divisions among Churches: For where there is not Rule and Order according to our Lord's Institution, Confusion necessarily follows; observe therefore, how plain the Apostle is in this Precept, *Heb. 13. 17. Obey them which have the Rule over you, and submit your selves, for they watch for your Souls, as they that must give Account, that they may do it with Joy, and not with Grief; for that is unprofitable for you: 1 Tim. 5. 17. Let the Elders that rule well be counted worthy of double Honour, especially they who labour in the Word and Doctrine:* From whence it is evident, that in a Church of Christ, there are such that rule and govern, and there are such that obey and submit to that Rule and Government; and we need not be afraid of that Government which is kept within the Limits of our Lord's Institution, for his Church are a free People, and there is no Arbitrary, Despotick Power to be used; there they are not to lord it over God's Heritage, and if any do, as they had Power to choose, so they have Power to refuse, and set such Governors aside which rule contrary to the Lord's Commandment, and instead of giving the Family Meat in due Season, beat their Fellow-Servants. Their Rule and Government consists in these Things following.

1. Christ

1. Christ hath committed to them as Elders of the Family, the Keys of the Doors of his House, to open it to such, who are converted to the Faith, that desire to join themselves to the Lord, and in the Judgment of the Church are fit for their Communion, he is to shew them the Form of the House, and the Fashion thereof, and the going out thereof, and the Comings in thereof, and all the Ordinances thereof, and all the Laws thereof, and write in their sight, that they may keep the whole Form thereof, and all the Ordinances thereof, and do them; Ezek. 4. 11. He pronounces them as the Elder of the Family, and Mouth of the Church, a Member thereof, and welcomes them to all the Priviledges, Blessings and Ordinances of the Church of Christ.

2. To them are committed the Administration of his Ordinances, as Baptism, Admission of Members, Preaching the Word, the Lord's Supper, and all the Ordinances of his House.

3. To them are committed the particular Care of the Flock, and hence they are called Bishops, or Overseers, and their Business as such is, 1. To take the Oversight of them, to look into their Affairs, and to see how it is with them; to enquire into their Estate and Condition, that so they may the better know how to apply themselves to them, and deal with the Lord for them hereupon. 2. They are to take heed to them, Acts 20. 28. Take heed therefore unto your selves, and unto all the flock, over which the Holy Ghost hath made you Overseers, &c.

(1.) To take heed they be not seduced from the pure Doctrine of the Gospel by false Teachers, Gal. 1. 7, 8.

80 *The Beauty of the Lord*

(2.) That they be not overwhelmed in the World, either in it's Pleasures, Honours, or Miseries.

(3.) That Satan beguile them not, 2 Cor. 11. 3.

(4.) To watch over their Conversations in the Lord, and in a Word, that they back-slide not from the Doctrine, Ways and Worship of God, Heb. 13. 17. *They watch for your Souls.*

4. A great part of their Rule consists in Charging, Commanding, Admonishing, Rebuking, Reproving, and Exhorting, as there is Occasion, to which the Church ought to submit, 2 Tim. 4. 1, 2. *I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his Appearing, and his Kingdom. Preach the Word, be instant in Season, out of Season, reprove, rebuke, exhort with all Long-suffering and Doctrine. Tit. 2. 15. These things speak, and exhort, and rebuke, with all Authority, let no Man despise thee.*

5. As the Keys are committed to them, to open the Door to Believers, so in and with the Church to cast out obstinate Offenders; 1 Cor. 5. 4. *When you are gathered together, and my Spirit with the Power of the Lord Jesus, to deliver such a one to Satan.*

Lastly, They ought to be Examples to the Flock, in Purity of Doctrine and of Life, 1 Tim. 4. 12. *Let no Man despise thy Youth, but be thou an Example of the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity.*

Thus you have an Account of the Elders Office in, and Duty towards the Church, in all which he is the Servant of Christ, and your Servant for Christ's sake; and now from hence it is easie to collect the Duty of the Church towards them;

in the them; which in general is so to carry it to them,
or Ministers of Christ, Stewards, of the Misteries
of God, Ambassadors for the Lord of Hosts, as
2 Cor. the Fathers of the Family, the Elders of the
Household, and as Representatives of Christ. And
in the what doth all this call for, but,
e not 1. Hearty and entire Love to them, such as
God, shall cover their Infirmities, for they are but
Men, and have this Treasure in Earthen Vessels.

its in 2. Prayer for them, that they may be kept
making faithful to Christ, and his Church, in the Discharge
of that great Trust committed to them, &c.
reason. 3. Double Honour for their Work sake, there-
1 Tim. 4. fore if he really offend, you are not to rebuke
e Lord, or Elder, but to intreat him as a Father; 1 Tim. 5. 1.

at his As a Father that begot you, I have begotten you
d, be- bro' the Gospel. 1 Cor. 4- 15. as a Father that
ex- seeds you, as a Father that hath the Rule and
2. 15. Government over you. Against an Elder receive
th all not an Accusation; but before two or three Witnesses.
n, to Tim. 5. 19.

a the 4. Their Feet ought ever to be beautiful, as
Cor. Preachers of the Gospel of Peace, and bringing
Spirit glad Tydings, Rom. 10. 15. How beautiful are the
a one feet of them that preach the Gospel of Peace, and
bring glad Tydings of good Things.

Let 5. You ought to submit to them in the Mi-
f the nistration of every Ordinance, and in the Dis-
Spi- charge of their whole Work; for this cannot be
without a joint Consent: How can he as Pastor
ders ed you, unless you submit to the Word com-
in mitted to him? How can he as Overseer look
our after you, and watch over you, and know your
e it- state, unless you be free to open your Case to
rds m? How can he perform the Office of Elder

in the Family, unless you keep in the Family, and abide there? How can he have the Rule over you, unless you submit to him in the Lord.

6. You ought to adhere to him in all his Troubles, and stand by him in all holy Administrations, whether in Prosperity or Adversity, and not to leave him, nor forsake him.

Lastly, As you commune with him in his Spirituals, so he ought to partake with you in your Temporals; 1 Cor. 9. 14. *Even so hath the Lord ordained, that they which preach the Gospel should live of it.*

II. The other sort of Officers are Deacons, their Appointing and Ordaining you have an Account of, Acts 6. 1, 2. and their Qualifications, 1 Tim. 3. 8, 9, 10, 11. their Dignity in the House of God is great. V. 13. *For they that have used the Office of a Deacon well, purchase to themselves a good Degree, and great boldness in the Faith, which is in Christ Jesus:* Their Duty is to serve Tables, and to take especial Care to minister to the poor, according to their Necessities out of the Churches Contributions; which was the Principal Reason of their Appointment. Acts 1. 2. Wherein they are, 1. To visit the Poor, and to know their State, and Circumstances, and as the Lord hath appointed that none want, so they are to see to it, that they do not. 2. They are to report the Case to the Church with all Bowels of Pity and compassion, moving them for their Help and Support, 3. They are in all Wisdom to see that none are burthensome to the Church from Sloth and Laziness; for this was commanded you (saith the Apostle) that if a man would not work, neither should he eat. 2 Thess. 3. 10. 4. To distribute in all Wisdom according to the Necessity of the Case, and not from Partiality

ality. 5. To concern themselves peculiarly in the orderly Management of all outward Supplies necessary for the Support of the Worship of God; which is generally attended with considerable Charge.

6. Their Visits to the poor ought not to be only respecting outward supplies, but to exhort, to comfort, and to pray with them when there is Occasion.

The Duty of the Church to them is,

1. To love and honour them as Officers appointed by the Lord Jesus Christ in his Church. 2. To encourage them in their Works, and enable them by their ready Contribution, to supply the Necessities of the Poor, and defray all necessary Charges.

C H A P. VIII.

Differences about the Subject and Mode of Baptism, ought to be no Bar to Communion among Believers.

Article 2. *Of the Admission of Members.*

WE believe that in Order to Church Communion it is absolutely necessary 1. That the Person be a Believer in the Lord Jesus Christ. 2. That he make Profession of that Faith and experience before the Church whereby they charitably judge thereof. 3. That they have Faith and some Measure of Understanding in the Duty of Church Communion, and freely desire it. 4. The Churches Consent to receive them. 5. Their Consent and Covenant to walk with us as a Church of Christ in

in the Faith and Order of the same. But where
 as we find such as the Lord hath eminently con-
 verted and called to believe in Christ, and hath
 given very clear Light and Knowledge in the great
 and glorious Doctrines of the Gospel, and who
 live a Life of Communion with God in Christ do
 differ respecting the Subject and Mode of Bap-
 tism, and others respecting singing of Psalms, and
 laying on of Hands, and the Kingdom of Christ in
 the latter Day, we do believe these are Things of
 that Nature that Believers may differ concerning
 and yet not only hold the Head *Christ Jesus*
 but hold a joyful, peaceful and soul-edifying
 Communion together as a Church of Christ, and
 therefore declaring our Agreement as one Man
 in the great and glorious Doctrines of the Gospel be-
 fore mentioned; especially in that great and glorious
 Doctrine of a Sinners free Justification by the Righte-
 ousness of Christ (notwithstanding there may be differ-
 ent Apprehensions respecting the Time) agreeing
 one to give the Honour of our Justification and Sal-
 vation to him, whom God hath made to be unto the
 us, Wisdom, Righteousness, Sanctification and Re-
 demption we covet by the Grace of God, not to
 differ about smaller Matters. But whereto we have
 attained to walk by the same Rule, and mind the
 same Thing, and leave it to the Lord to reveal
 it to those which are otherwise minded. *Phil. 3.15.*

The first Part of this Article is obvious, that
 such Things are absolutely necessary to Church
 Communion. 1. That Believing is necessary, be-
 fore proved. And, 2. If the Church believes
 that they ought not to have Communion, but
 with such they may charitably judge to be Believers;
 then the Profession of that Faith and
 Experience is necessary, otherwise they cannot
 know

ere now it. And, 3. That Faith and some Under-
standing in the Nature of Church-Communion is
necessary, is evident; because it ought to be done
with Understanding, and in Faith; for whatsoever
is not of Faith is Sin. 4. That the Consent of
the Church is necessary speaks for it self, because
Baptism can Persons walk together in a free Com-
munion, unless they be agreed? And, 5. The
Consent of Persons covenanting is necessary, because it is
of that very Act whereby he joins and unites him-
self to the Body. But the latter Part is not so
plain to many Christians, and especially the first
thing mentioned; viz. That Believers differing
about Baptism, should have Church-Communion
together, and that for several Reasons which are
to be considered; but before I mention them, shall plainly
propose the Question. And;

1. It is not, whether that Persons, that deny
the Ordinance of Baptism, and those that as-
sert it may have Communion together; for such
that deny the Ordinance of Baptism, do also de-
cline the Lord's Supper and Church-Order, and
therefore, there is no Need for such a Que-
stion. Nor,

2. Is it about allowing Communion with such,
that see it to be their Duty, and yet will not
submit to it: For we think not such Persons fit
for Church-Communion, that are not willing to
submit to the Lord Jesus in any, and every In-
stitution and Appointment, as he shall reveal to
them to be their Duty; this being an Essential
part of the Church Covenant it self. But,

3. To such that believe Water-Baptism to be
the Ordinance of Jesus Christ, and are freely
willing to submit to the Lord Jesus in this and
every Ordinance, if the Lord please to give them
Light

Light therein, but yet upon due Thought and serious Consideration, some on the one side cannot but believe, that Believers Seed are the Subjects of Baptism, and that applying the Water to the Person, and not the Person to the Water is the right Mode of Ministration, and that Sprinkling is as truly Baptism as Dipping under the Water; and some on the other side cannot but believe, that no other than adult Persons, such that are Believers in Christ are the true Subjects; and that Dipping or Plunging the whole Person under the Water, is the only right Manner of its Administration; and after much Reading, Writing, and Discoursing, each one remains the same, as is the Case between the Congregational and the Baptist Churches: Now the Question is, Whether, notwithstanding this Difference respecting the Subject and Mode of Baptism, such glorious Believers as there are of both sides, ought not to have a free Communion together in one Church as there is Occasion; and the Names of Distinction be buried for ever. Many think they ought not, and assign their Reasons for it; I believe they ought, and shall first alludge the Proof thereof, and then,

2. Consider their Objections.

1. I shall instance in the Primitive Rule, Order, Institution and Command given in such Case wherein Believers did, or might differ in their Judgments one from the other. That they did do so, is past doubt. The believing *Jews*, and the believing *Gentiles* differed in the Church of *Rome* exceedingly, which was the Occasion of the Apostle's Writing that Epistle to them; and *Rom* 14. we have the Rule given us, which is, 1. To receive such that have Faith, tho' weak in the

Faith

and Faith, but not to doubtful Disputations; viz. To
 can- marrel with him, and judge him for his Opini-
 Sub- as, because they differ from ours. For the
 er to as, by reason of their Education, notwithstand-
 Water ings they believed, would hold and retain the Ob-
 rink- vation of such Things, which Christ had nail-
 the- ed to his Cross, and had utterly abolished; and
 but- erefore observed the Eating of Meats, and
 such- days, and Times, and Years; these were edu-
 Sub- cated and brought up herein, and could not pre-
 whole- sently cast them off. The *Gentiles* knowing what
 Man- Reflection these cast upon Christ and the
 Read- hole Gospel, to be found in the Shadow, when
 mains- the Substance was come; to be under Bondage,
 rega- when Liberty was proclaimed; they differed
 Que- and contested the Matter with them: All which
 Diffe- think, is greater than a Person thro' Education
 Bap- ter B- lieving, sticking to the Mode and Sub-
 both- st of Baptism, now to them the Apostle
 on to- rites, To receive such that are weak in the
 ; and Faith, and that one should not despise the o-
 ever- ther, nor judge the other; but have and con-
 the- tinue in a loving, peaceable and joyful Commu-
 ll fir- nion together; and the Reason given is, be-
 use God hath received him. Here are Per-
 sons of different Perswasions desire to have Com-
 munion with you.

Q. What is the Rule in this Case?

Ans. Enquire: Are they Believers? Have
 they Faith, tho' weak; if so, you are to receive
 them; and your Warrant is, because God hath
 received them: (But here it is to be supposed, that
 they desire Communion, and that they understand
 a good measure what they desire.) Hath God
 by your own Judgment received them, then how
 can you reject them? Hath God revealed him-
 self

self to them as his, and revealed his Son in them, and opened his Breast, and hath received them there. O then, tho' one eats meats, and another only eats herbs, tho' one esteems one day above another, and another esteems every day alike; and in like manner, tho' one be for Infants, and the other be for Believers Baptism, since they are Believers, receive them for God hath received them. for this is the plain Argument:

Whosoever the Lord hath given Faith to, tho' weak, and received into his Bosom, manifesting the same to the Church, and desiring Communion with them, ought not to be rejected, but heartily and freely received into the affections and Communion of the Church; and such are these which differ about the Subject and Mode of Baptism, and that it is a very great Evil to reject such, is apparent from the Apostle's Arguments following.

1. This is to judge another Man's Servant, *Who art thou that judgest another Man's Servant? to his own Master, he standeth or falleth*: from whence it is plain, that to refuse such a one Communion is judging of him; for if you don't judge him unworthy of it, why do you refuse him now, saith the Apostle, you allow both to be Believers, both of them to be the Lord's Servants, and hereupon that both of them would do, what they believe and understand to be their Master's Will; but one thing, this is his Will, well don't judge them, leave them to their own Master *Christ*, to whom they shall stand or fall; whose business it is to determine the matter, and not yours: Such therefore, that refuse them Communion, take the Judgment out of *Christ's* hands, and judge the matter themselves.

2. He is such a one as God will make to stand. *v. 4. Yet he shall be bolden up, for God is able to make*

stand: He is such a one for whom the Almighty
arm of the Lord is engaged for the Apostle,
argues, that since God is able, he shall be holden
over; he is secured in the Covenant of Grace, he
; and shall never finally Apostatize and fall away, and
nd thing such a one, his difference from you in Judg-
are B is no reason for you to reject him.

3. They are such who are fully perswaded in their
Mind, v. 5. *Let every Man be fully perswaded in
own Mind*; one is really perswaded in his own
ifestin and, That Infants Baptism is the will of God, and
munic other is really perswaded Believers Baptism is the
hearti all of God; it is what they are fully perswaded
omm they are sincere and honest in the Matter,
r differe is no under-hand dealing, they are open and
nd th in, and therefore you ought not to reject them.

pare 4. They are such who have one and the same
with you, which is the Honour and Glory of
t, v. 6. he that regardeth Infants Baptism, re-
? to letteth it to the Lord, and he that regardeth Be-
nce it vers Baptism, regardeth it to the Lord; so he
is jud regardeth singing of Psalms, Hymns and Spi-
rthy al Songs doth it to the Lord, and he that re-
Apostleth them not, it is to the Lord that he doth
hem not; and since they have both such an end,
at both demonstrates them to be Believers, it would
under every evil thing to refuse them Communion:

re the This is further manifested by being such, none of
ey shan live to themselves, nor die to themselves,
ine th 8. *for whether they live they live to the Lord, or
t refuse whether they die, they die to the Lord*; and who can
Christ such Persons as these Communion, who love
, and give themselves to Jesus; and whether
o stan live or die they care not, so they may honour
to m therein, knowing also that whether living or
dying

dying they are the Lord's. Wheresoever you find such Persons as these, let not ten thousand little Differences hinder your sweet and dear Communion with them, they admire *Jesus* as much as you, they adore and love him as much as you, yet they differ from you respecting Baptism; never let this blessed Ordinance which was designed to shew the Union you have together in, and with *Christ*, his Death, Burial, and Resurrection be the means of Separating you from the dearest and sweetest Communion.

6. The Apostle shews the evil of it, in that it is thy Brother, and this is to judge thy Brother and set at nought thy Brother, v. 10. *but why dost thou judge thy Brother, and set at nought thy Brother; is he not thy Brother? have ye not the same Father? are ye not all Sons of God, and Brethren of Christ, Bone of his Bone, and Flesh of his Flesh, and will you not have Communion with your own Brother, for no other reason than because he differs from you about Baptism? And again, Will you judge your Brother because he is not, or because he is a Baptist? Remember that he is thy Brother, tho' according to thy judgment he is not Baptized; and tho' according to thy judgment he is re-baptized, and will you separate your own Brethren from your Father's House and Table, and from that Ordinance which is appointed to set forth the Union Believers have with one another: For we being many, are one Body, and one Body, for we are all partakers of that one Bread* 1 Cor. 10. 17.

7. *We shall all stand before the judgment-seat of Christ, and every one of us give an account of himself to God, let us not therefore judge one another more,* v. 10, 11, 12, 13.

It is a great evil in that to reject such Church
 communion is to put a Stumbling-block, and an
 occasion to fall in our Brother's way, v. 13. *But*
this rather that no man put a Stumbling-block, or
occasion to fall in his Brother's way; it is an offence, a
 scandal, a hindrance, a Stumbling-block, and there-
 fore very dangerous. And hereupon it is an evil
 in these ways:

As before-mentioned, it causes him to stum-
 ble and fall, which the Apostle calls destroying of
 v. 15. *destroy not him for whom Christ died*;
 art thou so zealous as to prefer thy judg-
 ment and practice above the good of thy Bro-
 ther's Soul? Hereupon,

It is not walking charitably, v. 15. *If thy*
brother be grieved, now walkest thou not charitably.
 either you judge him to be no Believer, or if
 you deny him access to his Father's Table; and
 grieves and stumbles him to be deny'd, either
 by not doing that which he cannot see God hath
 ordered at his hands, or for doing that which he
 forbids he hath.

It is an Offence with respect to *Christ* to de-
 nounce him for whom *Christ* died, v. 15. one would
 think it should be argument enough for you to
 open your Doors, Hearts and Breasts, to know he
 is for whom the Lord of Life and Glory shed
 his blood, whereby you know he is a chosen Vessel
 given to *Christ* from Eternity, and to whom
 grace is given, one whose Iniquities are washed a-
 way and whose sins are forgiven, one who hath
 the Wedding-garment, a Believer in the Lord
 and a Soul that hath sweet Communion
 with God, and will you refuse him? what him
 you know *Christ* hath died for, only because
 he is not light in Baptism?

4. It is a Scandal to Christianity it self, the Profession thereof, in the eyes of the World whereby your good is evil spoken of, and therefore he exhorts against this practice to this end, *v. 16. Let not your good be evil spoken of.* what will the World say of these Christians, the Believers, these Dissenters, they differ so among themselves, as they cannot have Communion together, it is a publick Reproach and Scandal. Whatever the World says, when no just Offence is given them, it is no matter; but Christians shall take exceeding care not to give any just occasion of Offence or Scandal; and I think it is a justification where they see that Professors cannot stand together, hear together, nor worship nor meet together, unless they agree in Baptism.

9. It is an evil, in that the Kingdom of God doth not consist of these things, but in Righteousness and Peace, and Joy in the Holy Ghost. To make the Argument from whence is this. For such things which the Kingdom of God doth not consist of, we are not so to contend as to reject Peace from our Communion.

But these are such things wherein it doth consist, &c.

10. They are such Men that in these things Righteousness, Peace and Joy in the Holy Ghost serve *Jesus Christ*, are acceptable to God, any of them proved of Men, *v. 18.* and therefore it is a very evil to refuse them Communion, if such Men that have that which the Kingdom of God doth consist of, and only want that which is not essential, such as serve *Jesus Christ* in these, in Heart and not in the Letter only, and are acceptable

elf, be rejected and cast out, who then shall be
Wo red ?

Viz. Let us *therefore follow after the things which,*
f. *for peace, and things wherewith one may edify an-*
s, t. From whence are two Arguments. 1. To re-
amo such Brethren, consists with the true Peace and
nion of *Christ's Church*, notwithstanding these
l. Wences, they hold the Head *Christ Jesus*; and
ffening in the Great and Glorious Doctrines of
ns sh Gospel before-mentioned, and as one Man, to
occ all the Glory of our Justification, Sanctification,
a ju verance, and Salvation to *Christ* alone; they
not and love as Brethren, in a peaceable, joyful and
or m rtable Communion, there is nothing in these
ples that in their own nature are destructive
Peace of *Christ's Church*, as is evident by Ex-
n of ce in those Churches where they so walk.

ight To receive such is for the Churches Edificati-
off. For which follows from the other; and therefore it
For evil to reject them. Thus we have the Pri-
not c Rule laid down by the Apostle, how the
t Pe hes of *Christ* should act in the Case of Diffe-
amongst Believers, in such things which are
doth ential, against this Exposition of the Text,
with two Objections.

things. 1. The Text hath relation only to those
oly ces that did attend some of them, touching a
d, any of Eating Meats, or Keeping Days, which
very things in themselves of an indifferent nature,
en as ing or not doing of which was not Sin, and
God co relation to the Order of Worship prescri-
ntial *Christ*, much less to the Practice of Ordi-

in P
cepta

I an-

I answer: It is not allowed by such who make the Objection, that to perform that to God which he hath not required, is an indifferent thing, that it is sinful in it self, it being not a Commandment of God, but a Tradition of Man; and is what the Lord reproves, *Isa. 1. 12. Who have required these things at your hands:* And it is a false Principle that whatsoever God hath not required in his Worship is forbidden, because it is adding to his Word; and is pleaded by the Objectors to be Idolatry, Will-worship, and Superstition, and a breach of the second Commandment, to worship God in a wrong manner; and is argued against Infant Baptism, Laying on of Hands, and Singing of Psalms, now it is plain, the Observation of these, Meats and Drinks, and Holy-days, which they perform in Conscience to God, he required not at their hands, being not commanded they were forbidden them, and that with this aggravation above what is in the Law, That they were such things that Christ nailed to the Cross, that he was the end of, he had abolished, that to keep in the Shadow, till the Substance was come, that the Covenant was abolished, and kept up the remnant of the Party-wall: and these are such things that the Apostle positively forbids the Gentiles, *Gal. 10. Chap. 5. 2, 3.* and yet the Jews, being educated therein, tho' the things in themselves were not unlawful to one than the other, yet they being idolaters, tho' but weak, who could not at present have these things were ended and done away, he sets this Rule, That they should notwithstanding be received, and the reasons rendered why they should be plainly shews, that it is a rule to receive such who notwithstanding by reason of their Education or otherwise, do perform in Conscience to God that which

not required; if it be as some think Infantism, Singing of Psalms, Laying on of Hands, &c. others, Adult Baptism; I say, if notwithstanding this, they are Believers in *Christ*; received of *Christ*'s Servants, whose end is for the *Glory*, who live, or die to *Christ*, are Brethren, for whom *Christ* died, &c. this plainly appearing, the Rule plainly is to receive them.

2. The receiving here cannot be meant to receive into the Church as Members, because the Apostle writes this Epistle to the Church, and weak Members as a part of that Church, but receiving here is into the Affections of each, that the difference among them should not be for the Law of Love, which they and every Christian ought to cherish, and exercise towards another, let their differences be of what nature their hearts will.

Then it is allowed, That these were Members in the Church, and the Apostle writes, they should not only be received into their communion, but into their Hearts and Affections and if so, it confirms, and is no Objection against what I have been pleading for.

Another Rule of this nature we have in *Phil.* 16. *If in any thing ye be otherwise minded, God reveal even this to you; nevertheless whereto we are attained, let us walk by the same rule, let us mind the things:* It is evident that the dear Children should have, and do differ in their Judgments about many things; for we know but in part, they not the same degrees of Light, and therefore their Degrees are different, so must their Judgments be: for the one must differ from the other, as they know more than them; and this the Apostle plainly signifies, when he exhorts to press for-

forward towards the Mark of Perfection: such who have gotten the start of others, knowing more than they so far, must needs differ from them; and in such case what is the Rule, V. 26. *Nevertheless where to we have attained, let us walk by the same Rule, let us mind the same things; and if in any thing ye be otherwise-minded (wait till) God shall reveal it unto them.* Such who are Children of God therefore where they have attained, are to walk in Church Communion, by the Rule of Peace and Love, pressing after further Light and Growth; and wherein they differ being such, they must leave it with God, who shall reveal it unto them.

I shall now consider the Reasons, which our Brethren urge against such a Free Communion, and the most considerable are these following.

Object. 1. That Baptism is the Initiating Ordinance, whereby Persons are made Members of the Church, and therefore ought not to be admitted without it.

Ans. If it could be proved, that Baptism makes us Members, then indeed I cannot see how we should be Members without it, if it were as Mr. *Dan.* *Right to Church Communion*, pag. 38. 'The Seed of the Church is first out of the Side of our Lord *Jesus* upon the Cross, the Creating Instrument of God, to produce and form the Lord *Jesus* to a new Creating and to Regeneration in the Soul, our Union with *Christ*, our Marriage Ring, our Military Protection, our Money, our Matriculation, Cognizance and Character of *Christ*, &c. and a little before that Baptism being applied to the Party, he is made a Member of the Visible Church.'

who say, If so, then none can be added without it. than I find they were added to the Church afterwards; *Acts 2. 41.* and Mr. T. P. in his Book against *J. Bunyan*, on this very Subject fairly lets this argument fall, p. 3. Your great noise about an Initiating Ordinance, wherein you spend time enough, I shall take no notice of, I know none that assert it to be the inlet to particular Churches; tho' it prepares them for Reception, and is Consent on all hands, and notling else that makes them Members of this or that Particular Church, and not Faith and Baptism. All which I have proved before in shewing the Error of a Church of *Christ*; the Matter is one and the same, and the fitly Framing them together, is another: Neither the *Eunuch, Acts 8.* nor the *Pharisees, Acts 13.* were framed into a Church by Baptism, of themselves, but added thereto afterwards, which is done by Consent and Covenant: And as no *Baptist* can deny that Baptism is the Creating Instrument of a Church, to produce and form the New Creature, because he asserts he ought to believe first, so neither is it consistent with their practice to assert that Baptism makes Persons Members of a particular Church, because they teach they ought to be baptized first, and then added to the Church. If so, their Argument is not from Baptism's creating an Initiating Ordinance, but that it is preparative to their Initiation. Therefore, *Profoundly*, It is objected, it is contrary to the Example and Order of our Lord's Commission, *Matth. 28.* that he which is first to Teach, then to Baptize, and then to admit to Communion; and this Order is not to be inverted, nor turned from, neither on the right hand, nor on the left.

I **F** *Answer.*

98 The Beauty of the Lord

Answ. I allow this to be the general Rule; but against this the same Lord that made it hath made the particular Exception before proved; that in such a Case, that the Person is a Believer, in Communion with the Lord, a Servant of *Christ*, &c. and desires to have Communion, and yet differs in his Judgment respecting Baptism, that he be notwithstanding this Rule admitted to Communion with the Church; and that in such Case it is an Evil to deny him, as before proved; and this is no strange, but an usual thing ever since positive Institutions have been in being, it was a positive Institution, that none should eat the Shew-bread but the Priests; but *David and his men eat the Shew-bread, and were blameless*, 1 Sam. 29. 9. and *Matth. 12. 4.* And the Reason is plain, because there was a Particular Exception against that General Rule; which was, Whensoever it came in Competition with Mercy, or a Precept of a higher nature than it self, it was to give way thereunto; and *David* had been to blame to have starved himself and his Men, rather than not to eat it: Again, It is an express Rule and Command on the Sabbath-day, *Thou shalt not do any work*, Exod. 20. 10. but *the Priests prophaned it in the Temple, and were blameless*. *Matth. 12. 5.* Because there was also a Rule, that the Priests should sacrifice upon the Sabbath-day, and that as much again as was common when a Festival Sabbath, and the Seventh-day Sabbath came together; yea, if an Ox or an Ass was fallen into a Pit, they might work to pull them out, and were blameless: and you find our Lord vindicates his Disciples, for plucking and rubbing the Ears of Corn; because that notwithstanding it is said, *Thou shalt do*

yet in such a Case, it was a Rule to do it, and Sin not to do it; it would be sin to let my Neighbour's House be burnt, or his Ox and Ass be lost, because I would not work upon Sabbath-day: In like manner, here is a positive Institution, *Matth. 28. 19. Go teach all Nations, baptizing them;* and then add to the Church ----- This General Rule admits of Exceptions, and in such a Case, as hath been mentioned, it's so far from a Transgression of the Mind of Christ, that it is a direct Rule and Order, as hath been manifest. Mercy is above Sacrifice, the Law of Love and Charity was always above a particular Positive Rite, as this is allowed to be, they ever gave way to it; and when I must be uncharitable to my Brother, and judge him, I put a Stumbling-block in his way, and cause him to fall; if I insist upon the Change of his Doctrine and Practice, respecting Baptism (which is in his power) or else I will not receive him, it is my Duty, and is Christ's Rule and Order to forbear, and to take him into my Communion and Bosom notwithstanding.

Object. There is neither Precept nor Prescription for Admitting any to Communion before Baptism, in the whole New Testament.

Answer. I have shewn you an Express Rule and Precept for it. *Rom. 14. 1. Him that is weak in the faith receive ye;* this is the Express Precept.

Object. But Baptism is not mentioned; tho' it is said, *He that eats Meat or Herbs, and that keeps his conscience, may be received;* yet there is not a Word of Baptism.

Answer. The Rule is given, if such a Case should be proved. But such a Case not being proved in that time, you could not have a President

for no other then there was, and yet it is no Argument against it. For it is a General Rule that implies, and comprehends under it all those Particular things, wherein Persons may differ, and yet be Believers, and have a peaceable, and Soul-edifying Communion together; amongst which is this of Baptism.

4. *Objection*, is the Danger hereby of losing an Ordinance of *Christ*: For if Persons be admitted to Communion without it, then they will not submit to it.

Ans. It is a great Mistake; for a Free Communion is the most effectual means to propagate it: For the valuing of it above Communion with Saints, and making of it a Wall of Separation between them, is a means to beget a Prejudice in their Minds, both against the Person and the Appointment; and inasmuch as the Church of *Christ* is a Representation of Heaven to deny them Communion with it here, is tacite denying of them Communion there (and they look upon it) as much as in you lies a denying of them entrance into the Kingdom of Heaven; and when it is put in the wrong place these Persons are crying out thereupon, This is the Temple of the Lord, the Temple of the Lord are we; making it the very Badge and Livery of a Christian, which they only wear. The very Criterion and Name of Distinction, and as for the Boundary of Marriage as well as Church Communion, and to others, the bar against Prayer, Hearing, &c. no partaking with them in Worship unless agreed in Baptism; it causes offence to be taken at it. This I speak, not from the least disrespect to that Glorious Ordinance, for I never saw that Beauty, that Glory; that Excellency

in his Temple, &c.

For

Sweetness, that Spirituality in it, which I
now, but I have known what it hath been to
it in its wrong place, and to ascribe that to
which the Lord never gave it; and when Per-
sons come to Idolize it, it is just that God should
write *Ne bustan* upon it, 2 Kings 8. 4. and in stead
of its Use as a blessed Ordinance of *Christ* it hath
been made the *Make-bate*, the Bone of Conten-
tion, and has served to raise up Heats and A-
mortalities among the dear Children of God, and
like to do so, whilst it is made a Wall to se-
parate the Lord's own People from having Com-
munion together. And the Reason given is Carnal
and Legal, viz. *If they are admitted without it,*
they will not do it; and I think if they do it only
because they can't have Communion without it,
they are not fit Subjects of it; this is to be said
of Carnal, Legal People, and not of Saints, who
are ready to all Obedience; and no sooner
will they know that they are required to be Buried,
& Risen with *Christ* in Baptism, and behold
the Glorious Things there represented, and
that they are Partakers of therein, but their
Hearts willingly and joyfully submit; and I never
saw it flourish in its Glory, until then, and
in the mean time I cannot but lament the diffe-
rence that this very Thing hath made among the
Lord's People.

Object. The Churches were praised in keep-
ing of the Ordinances as they were delivered to

Answer. This is answered already: For if it be
an Apostolical Injunction to receive such Persons
to Communion, then they break it that reject

102 *The Beauty of the Lord*

6. Object. This contradicts your first Rule wherein you teach, that Believers are to separate from vain Worshippers, and all vain V o and how is that separated from which you have Communion with.

Ans. 1. You see the Apostle in express words require, that such tho' they did perform such things to God, which he did not require should be received into his Church, and that not to doubtful Disputations, *Rom. 14. 1.* and therefore are not so to understand the First as to destroy the Second.

2. We may have Communion with their Persons as Believers, but separate from their mistaken Practices, and in such a manner as may be a means to gain them: And herein we keep to the whole Rule there laid down. **1.** We separate from Unbelieving Worshippers; for these are Believers, and it is a fit matter for a Church of *Christ*, and neither they, nor we, have Communion with Churches where the matter whereof are Unbelievers. **2.** We separate from their Days, and Months, and Years, from their Meats and Drinks; from which we believe the Lord hath not required, in as much as we joyn not in, and with the Practice thereof, and yet keep to the Rule, such that in this respect are weak in the Faith receive ye, and we are to take all due care not to offend each other, in such things wherein we differ; knowing that to their own Master they shall stand or fall, and that neither of us are infallible in the matter, but it is possible, especially, considering the Corruption of Ordinances under *Antichristian* Darknes, to be mistaken.

Rule Lastly, Therefore I plead against Differences
 respecting Baptism, to be a bar to a Free Com-
 munion, from the evil Consequences and Effects
 thereof, as it is the very Means of making Par-
 ties, and building of a Wall of Separation be-
 tween Believer and Believer, and between truly
 constituted Churches of our Lord *Jesus Christ*.
 It is visible this hath been the Effect and Conse-
 quence thereof, by Christians and Churches
 being distinguished thereby, which is what the
 Apostle condemns as Carnal, 1 Cor. 3. 4. *For while
 we saith, I am of Paul, and another of Apollos,
 ye are not Carnal, and walk as Men.* And Expe-
 rience proves that there is nothing but what is
 fleshly and Carnal in it, that which puffs up and
 makes Men esteem themselves above what they
 ought; it keeps up a Separation between Chri-
 stian and Christian Churches, makes Dissention
 where there ought to be Peace, and whilst they
 should be studying to promote the true Interest
 of *Christ*, and Christian Religion, they have been
 studying to promote their own particular Party;
 and whilst, as Brethren and Churches of *Christ*,
 they should draw in one Yoke, and one Way for
 the Glory of *Christ* and Good of Souls, they are
 drawing against one another; and whilst their Time
 and Labour should be employ'd in Confirming
 and Establishing the Great Principles of the Chri-
 stian Religion against its Opposers, they have
 been shooting their Arrows one at another: This
 hath brought Emulation and Strife, which Party
 should be greatest, and who should out-do the
 other; when they should have both joyned their
 strength against the Common Enemy.

104 *The Beauty of the Lord*

It hath bin a Scandal and Reproach to the Christian Religion, and a great Offence and Stumbling to the World, and remains so to this Day: Were there no other than Believers and Unbelievers, Churches of Antichrist and Churches of Christ in intire Union, Legal and Evangelical Churches, the Offence would abundantly cease: But that there should be Parties among Believers, Distinctions, and Separations, and particular Parties among the real Churches of Jesus Christ, is the great Offence and Stumbling to this Day. And the rejecting this very Rule of our Lord Jesus, *Rom. 14. 1.* and *Phil. 3. 17.* the Ground and Reason thereof. For my own part, I distinguish all among us into two Sorts, Regenerate or Unregenerate, Believers and Unbelievers; the last, *viz.* Unbelievers are not Matter for a Church of Christ, neither can the Believer have any living Communion with the Unbelievers and Regenerate Persons, I distinguish again, as being either such, that are only fit Matter for a Church, or such that are really fit for Church-Communion.

1. As for the first, *viz.* Believers wherever I find them, I cannot but love and rejoice in them as such; some I find, that are not for entering into a Church-state at all, the Disorders of Churches have raised such a Dust in their Eyes, as that they cannot see their way into them. Others are at present worshipping God as living among the dead, with a new Heart, but in the old way as to outward Modes, Fashions, Ceremonies and Customs. Others are separated from their old Forms, but not from their old Constitution, who perform Worship together, but not as particular visible and distinct Churches.

Christ, where there seems to be a Celebration of Church Ordinances without a Church: because it wants the formal constitutive Cause thereof: It were to be wish'd, there was a Party Love to them, and Union with them as Christians; and that there were no other Name among them, but Christians, but Believers, the dear Children of God; and had it not been for Parties it had been so, with whom they have fallen in, and now say, I am of such a Party: these wherever we find them, we are to treat them as Children of God, to love and rejoice with them, that they know the Lord Jesus Christ, and shall be saved with a Call to Separation from carnal Worshipers and Worship, and to come and join themselves to *Sion*. Church Members are not to go to them, and have Communion with them, for tho' they at present may do so, yet Church Members do, or should know, that they are forbid to be unequally yoked with Unbelievers in their Worship; and that Ordinances of special Communion are to be celebrated only in a particular Church of Christ; but when such come to desire Communion with you, tho' they differ in such Cases before mentioned, you are to receive them. There

2. The second Sort are such, which are real in Church Order, the fit Matter being put together, the lively Stones being laid together, and so built up an House, an Habitation for God to dwell in. Parties here are most dishonourable to God, and pernicious to the Souls of men to have the Lord's own Churches partitioned up in Parties, and build up Walls of Separation; is what in his own time he will visit

106 *The Beauty of the Lord*

for, and since it is an Evil to make such Walls of Partition, it is a Duty to break them down, and the Observation of this plain Rule of Christ will effectually do it. And inasmuch as there may be Persons professing to be fit Matter, whose Principles and Practice shew the contrary, and yet join together, and covenant to walk in a Church-State. May there be no other Distinction than Legal and Gospel-Churches, Antichristian Churches and Churches of Christ, Mount Sinai, and Mount Sion, such who are for Justification by Works, and not of Grace, Blending of Law and Gospel together; and such who are for Justification by the Righteousness of Christ alone, imputed by God the Father, and received by Faith; where they agree here, what avails their Differences in lesser respects. They are found in the Faith, their Matter is right, their Form is right, and their Rule is right, to receive such into Communion. Therefore, let the Question be no more, Are they baptized or unbaptized Churches? but are they sound or unsound in the Faith? Are they Legal or Evangelical Churches? Are they under the Ministry of Moses, or of Christ? Are they under the Law or Grace? What is their Ministry? is it Law or Gospel? Works or Grace? Death or Life? in which respect Separation is just, and required as from Persons and Churches, married to the Law, and dead to Christ. *Rom. 7. 4.*

From all which, without Naming of Particulars, we are led to make a Judgment who are the Churches of Christ amongst us. All Believers we know are of the Church Catholick or Universal, the Members of his Mystical Body;

Walls are not Members of particular visible Church-
down of Christ, but many are lingering like *Lot*
Christ in *Sodom*, who are indeed the Credit of false
there Churches; for were they come out they would
matter soon be seen what they are.

1. It is certain, where the formal constitutive
Cause is wanting, there the thing is wanting;
viz. *Where that is wanting that constitutes, or makes*
the thing whereby it is: If therefore, that be their
Embodying together, and giving themselves up
to the Lord Jesus, and to one another to walk
in a Church-state, where this hath not been done
there is not a Church-state.

2. Where the material Cause is wanting, viz.
The Matter of which a Thing is made, there can-
not be the Thing, and if the Matter of a Gos-
pel Church be Believers admitted upon Judgment
made of their Faith and Experience given to
the Church of Christ, where there is no such
Rule of Admission, none can know whether they
have fit Matter. And therefore further, where
there is a Company of Men unsound in the
Faith, as *Socinians, Eutychians, Arrians, Armini-
ans, &c.* tho' they agree together to walk as a
Church of Christ in the Administration of Or-
dinances, they have only the Form and the
Name, but not the thing; they have a *Name*
to live, but they are dead; Rev. 3. 1. they are
not built upon the Rock Christ, who deny him
as the Eternal, and only begotten Son of the
Father, they are not built upon the Founda-
tion, who deny the Fundamental Doctrines of
the Gospel, they have not (but deny) the Faith
of the Church of Christ, and so are not built
upon the Foundation of the Apostles and Prophets, Je-
sus Christ himself being the chief Corner-stone, Eph.

108 *The Beauty of the Lord*

2. 20. and as before-mentioned, where a Company of Legal Persons being affrighted into a Reformation from Law-Terrors, and come in to Church-Communion, as a part of that sincere Obedience and Righteousness, which for Christ's sake they believe is accepted for their Justification before God; where their Ministry is Legal, pressing all to Duty, to avoid Wrath, and to make Peace with God, and to keep that Peace, that are yet under the Law, and not under Grace; that yet never knew the joyful Sound in their own Souls, these are Legal, and not Evangelical Churches, *Alive to the Law, but dead to Christ*; Slaves, and not Sons; *Sinai*, and not *Sion*; *Agar*, and not *Jerusalem*.

C H A P. IX.

Of Church Ordinances and Disciplines

Article III. *Of Church Ordinances.*

1. **P**REACHING of the Word is an Ordinance appointed by our Lord for the Conversion of Sinners, and the Edification of Saints to be performed by such whom he hath gifted, and qualified by his Spirit, not only Pastors, but gifted Brethren in the Church, and consists in rightly Opening, Dividing and Applying the Word to the Hearers. *Rom. 10. 14, 15. Eph. 4. 11, 12. 2 Tim. 2. 15.*

2. Prayer

2. Prayer is an Ordinance, wherein by the Assistance of the Spirit, we supplicate in the Name of Christ for all things which we want, agreeable to the Will of God, with Confession of Sin and Thanksgiving, and ought to be performed not only in the Church, but in the Family and Closet. *Rom. 8. 26. John 14. 30. Phil. 4. 6. 1 Tim. 2. 1, 2. Mat. 6. 5, 6.*
3. Singing of Psalms is an Ordinance of Christ, wherein Psalms or Hymns suitable to the Congregation and Occasion, being sung, God is praised, and the Hearts of his People quickened, and enlarged to his Glory, and their own Edification, *Mat. 26. 30. Heb. 2. 12. Eph. 5. 19. Col. 3. 16.* Some have not Light and Freedom herein, and therefore they are not included in this Article.
4. Baptism in Water is an Ordinance of the New Testament, ordained by Jesus Christ, appointed to be unto the Person baptized, a Sign of his Union and Fellowship with him in his Death, Burial, and Resurrection, and the Remission of Sins, wherein as in a Figure he is buried and risen with Christ, and his Sins washed away. *Mat. 28. 24. Rom. 6. 3, 4, 5. Col. 2. 12.* Such who manifest Faith in Christ by a Profession thereof, are the only proper Subjects thereof. *Mark 16. 16. Acts 8. 36, 37.* The right Administration of Baptism is, by Dipping the Body into the Water, in the Name of the Father, Son and Holy Ghost. *Mat. 3. 16. John 3. 13.* Some have not Light herein, but differ concerning the Subject and Mode thereof, and therefore they are not included in this Article.
5. Prayer

110 *The Beauty of the Lord*

5. Prayer, with Laying on of Hands, was practised by the Apostles on Believers, both Men and Women, not for the Extraordinary Gifts of the Spirit only, but for the Holy Ghost, according to the Promise of *Christ* to his Church, in such measures of Gifts and Fruits, as shall please him; and therefore it is the Duty of Believers to submit thereunto. *Acts* 8. 15, 17. *Acts* 19. *Acts* 2. 32. Such who have not Light herein, are not included in this Article also.

6. The Lord's Supper is an Ordinance instituted by *Jesus Christ* in the same Night in which he was betray'd, and is to continue to the end of the World, consisting in Breaking of Bread, and Pouring out of Wine, and in Eating and Drinking the same, in Remembrance of *Christ's* Death, wherein by Faith we spiritually eat his Flesh and drink his Blood, having Communion with *Christ* and one another, in the nearest manner, and receive Spiritual Nourishment and Growth thereby; and that Believers only are the true and proper Subjects thereof. *Matth.* 26. 26, 27, 28. *1 Cor.* 11. 23, 24, 25, 26. *1 Cor.* 10. 16, 17.

7. Collections for the Necessities of the Poor Saints, and for defraying the Charge of the Publick Worship of God, is also an Ordinance of our Lord *Jesus Christ*. *1 Cor.* 16. 1, 2, 3. *2 Cor.* 8. 4. *1 John.* 3. 17, 18. *Rom.* 12. 13. *1 Tim.* 6. 17.

Article IV. *Concerning Discipline.*

1. In Case of a private Offence we ought to proceed according to the Rule of our Lord *Jesus* given *Matth.* 18. 15, 16, 17. and that no such matter ought to be brought before, or received by the Church, before that Rule be first observed.

2. That

2. That in Case of a Publick Offence, the Accuser and Accused be face to face, and the Person fairly charged before the Church, and that every thing be prov'd or establi'd out of the Mouth of two or three Witnesses, and that the Accused have all liberty to make his Defence or Acknowledgment; and then that the Church do not hastily, but with all Seriousness and Deliberation give their Judgments of the matter, and that the Person be either acquitted, or convicted accordingly, *Matth. 18. 15, 16, 17. Deut. 17. 6.*

3. That in Case of Obstinacy, after Conviction, the Church ought to deal with the Obdurate Offender by way of Admonition, withdrawing, rejecting, taking away, and cutting off.

That Persons should be admonished for disorderly acting, and withdrawn from, without Repentance for disorderly walking: That an Heretick after the first and second Admonition ought to be rejected; that he that will not hear the Church, is to be accounted as an Heathen-man, and a Publican, *1 Thes. 5. 12. 2 Epist. 3. 15. Chap. 3. 6. Tit. 3. 10. Matth. 18. 17.*

4. In Case of Conviction, and manifest Repentance to the Satisfaction of the Church, as in a private Offence, if the Person is gained, further Proceedings cease, as in the Case of a Heretick, if the first and second Admonition takes place, there is to be no Rejection, so is it to be likewise in other Cases, if the Person convicted is sensible of his Sin, is melted, and repents; the Ordinance is answered, and he is not to be rejected.

I am sensible some differ here, and account such are to be cast out, notwithstanding for the Honour of

112 *The Beauty of the Lord*

of *Christ* and his Church, to shew their Detestation of the Crime; but I pray them to consider, whether this proceeds not more from Zeal than Rule, and more from a regard had to the Honour of their own Name and Party, than for *Christ's*; for that is most for the Honour of *Christ*, which is most agreeable to his Rule and Requirement; and is it not, think you, as much for the Honour of *Christ*, that a rank Heretick, whose Doctrines are more dangerous to the Souls of Men, because they are secret and hidden, then open Immoralities should be cast out? and yet the Rule even in this Case is, after the first and second Admonition reject him, shewing if he be gained upon the first, there is no need of a Second; and the Reason of the thing declares the same in the other. And indeed the other tends but to harden the Offender, that he must be cast out whether he repents or not: and therefore since it must be so, it layes him under a Temptation.

Object. By this Rule none would be cast out, fore very Offender rather than be cast out, he will confess his Fault, and manifest Repentance.

Answer. Where Obstinacy is, it will appear notwithstanding this; and such will not confess their Sin and Fault, and therefore ought to be put out of the Camp, to be made ashamed; but where Persons are really gained upon, by our Lord's Rule to a sense of their Sin, and a free and ample Acknowledgment and Repentance, where is the Error if there were less casting out than there is? and is it not a shame and reproach upon many Churches, to cast out their Members for trivial Matters? Appearing to be more from Pique and Humour, than for their Offence, and so

bring

bring the Power and Authority of the Church into Contempt.

5. In Case of Conviction and manifest Repentance after Exclusion, that the Church should unloose such a one, take off his Censure, open her Doors, and receive him again to her Free-Communion, and comfort and rejoyce over him: 2 Cor. 2. 6, 7, 8, 9, 10.

6. That in Order to the Rule and Government of the Church, we appoint Discipline-Meetings: Where,

1. Not one Brother is to be allowed to have Preheminence above the rest, but as every one hath a right, so every one ought to have a Liberty of Speech, without Partiality; and that all things should be acted openly and plainly before the whole Church, at such Church Meetings, and whatsoever is not done there shall not be accounted the Act of the Church. 1 Cor. 14. 3 Joh. v. 9, 10.

2. That in all sweetness of Spirit and Brotherly Love, we should manage such Affairs, endeavouring to be all of one Mind; but if we should differ in our Judgments, respecting any matter that may lye before us, it ought to be in all Love, Tenderness and Respect to each other, and all endeavours should be used to convince each other in Love. But if notwithstanding all are not agreed, the Lesser number, should in all Love submit to the Greater. Rom. 12. 16. Phil. 4. 2. 1 Pet. 3. 8.

3. As to the Removing of Communion, We believe no Person ought to be confined, but when either the distance of place, or greater Service to the Interest of *Christ*, or their own real Spiritual Edification and Comfort do call for it, then

114 *The Beauty of the Lord*

then the Church ought freely to give them Dismission on to such a Church of *Christ*; and on the other hand, we believe we ought not to leave the Communion of this Church of *Christ*, without assigning just Reason for the same, not from any prejudice to any Brothers or Sisters Person, not because of its Poverty and unjust Scandal from Men, not for fear of its being disowned by other Churches, not from any by, or sinister end whatsoever, but it is our Duty (as the Lord our God shall inable us) to our utmost to cleave close to one another, and every one to the Lord, and cheerfully to undergo the Condition and Lot the Lord shall lay upon (this) his Church whether in Persecution or in Prosperity, without any wilful drawing back, or falling away from the Fellowship of the Faith which we profess together. *Rom. 16. 1 2. Acts 18. 27. Heb. 10. 24, 25, 26. 2 Tim. 4. 10, 11.*

IV. *Of receiving Members from other Churches.*

For the same Reasons as we believe we ought to dismiss Members to other Churches, for the same reasons we ought to receive Members from other Churches, and do declare against receiving any that depart from them, and would come to us; for any such evil causes, as before-mentioned (if known to us) and we do send to such Churches to know where we can. But where any Church or Churches disown us from being a Church of *Christ*, we are thereby incapacitated from sending to them, by reason we must send in the Name of a Church of *Christ*, and they refusing us as such, all Communion between us and them ceases: And therefore we

receive

receive them upon giving an Account of their Faith and Experience, and the Reasons of Departing from them, and from a Testimony of their orderly Conversation, and desiring Communion with us. We also allow transient Communion with Members of other Churches that are sound in the Faith, so they be known to some of the Church to be Believers in the Lord Jesus Christ. *Rom. 16. 1, 2. Acts 18. 27.*

V. Of Duties particularly required from Members to each other.

1. To love one another not in Word, and in Tongue only, but in Deed, and in Truth, with a pure Heart fervently, and to manifest this Love by a Loving, Friendly, and Brotherly Carriage to each other. *John 15. 2. Chap. 13. 14. Rom. 13. 8. Eph. 5. 2. 1 Pet. 1. 22.*

2. Carefully to watch over the Conversations of one another in the Lord, for each others good, not to watch for one anothers Halting, but that we counsel, comfort, strengthen, pray for, and admonish one another continually, proving one another to Love and Good Works. *1 Thes. 5. 14. Heb. 3. 12. Heb. 10. 24. Chap. 12. 13, 15, 17. Rom. 15. 14. Lev. 19. 17.*

3. To bear and forbear with one another's Weakness, in much Tenderneſs and Pity, not expoung, but endeavouring to hide the Infirmitis of one another, only in such cases as the Word of God requires the contrary. *Eph. 4. 32. Mt. 28. 21. Rom. 15. 1, 2. Gal. 6. 1. Col. 3. 12, 13, 14.*

5. Carefully to avoid all Causes, and to mark all Causes of Divisions among us, and to shun Seducers, False Teachers and Broachers of Heresies

116 *The Beauty of the Lord*

resses and Errors; and with all Care, Caution and Conscience, to study and labour to *Keep the Unity of the Spirit in the Bond of Peace*, Phil. 2. 1, 2, 3. Eph. 4, 3. 1 Cor. 1. 10. Rom. 16. 17, 18. 1 Tim. 6. 3. 2 Tim. 2. 16. 1 John 4. 1.

6. If any Brother or Sister be afflicted either in Soul or Body, in their outward or inward State to sympathize, and have a Fellow-feeling with them, and do to the utmost as God shall enable us for their Relief in Soul and Body. Gal. 6. 2. Heb. 13. 3. 1 Cor. 12. 25, 26. 2 Cor. 11. 29. Acts 20. 35. 1 Tim. 6. 17. Heb. 13. 16.

7. To use all Means for the Growth and Spiritual Welfare of each other, and therefore to meet as often as we can together to confer about the Things of God, to counsel and exhort, to admonish, and pray for and with one another, and in a particular manner, to study, pray for, and endeavour the Welfare of this Church. Mal. 3. 16. 1 Thes. 5. 11. Heb. 3. 12. Jude 20. Heb. 10. 24, 25. 1 Cor. 12. 9, 23.

8. The Duties between the Pastor and the Church you have seen before, and the Rule and Government that is committed to him by the Lord Jesus; and which you have called him to the Exercise of among you, whereto you are to submit in the Lord as being for your Good. And,

8. We believe it to be our Duty, as to pray to the Lord of the Harvest, to enrich his Church with Gifts, so to encourage them by calling them to exercise in the Church for the Edification thereof, and such whom we find qualified to preach the Gospel of our dear Lord, to call them forth to preach the same to the World. Rom. 12. 6. 1 Cor. 14. 13, 31, 32, 33, 34, 39. Heb. 10. 24, 25. Mal. 3. 16.

PART

PART II.

Of the Mystery, Spiritual Beauty, Excellency and Glory of a Church of Christ.

FROM

Gal. 27. 4. *One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the Beauty of the Lord, and to enquire in his Temple.*

CHAP. I.

Of the House or Temple it self.

THE Mystery, the Spiritual Beauty, Excellency and Glory of a Church of *Christ*, is that alone which makes a Church *ate*, a lovely thing to a Believer; which causes adiness and joy in his Obedience, whereby he runs

118 *The Beauty of the Lord*

runs in the Ways of his Commandments, that makes him Delight in it after the inward Man; whilst to an unregenerate Man it is a dead and lifeless thing, the other is but the Carcass. The Body, the outward Form; but this is the Life, the Soul the inward Excellency thereof. No Wonder, so many neglect, slight, and despise this Ordinance of Church-Communion; hence they have only seen the Outside, the external Part thereof; and therefore call it Carnal, a Shadow, or Husks, &c. this is the Reason why Persons are so backward to, and so Lifeless and Carnal in this Obedience, because there is little more than the Name: The Form and the Carcass left, the Power, the Life, and Glory is departed; hence it is that there hath been such Strife and Contention about a Pin in the Tabernacle, and the Glory it self unregarded. O! may that Glory return, that Divine Presence fill our Temples, that Beauty again appear; may we for a while, yea, for ever cease our Contentions, and as one Man cry mightily, as David in this Text, *One thing have I desired of the Lord, and that will I seek after, &c.* which Words present themselves so fair to answer my Design, as I shall peculiarly consider them, wherein we have,

1. The Psalmist's Desire brought to a Point, to one Head, as comprehending all his Wishes and Desires, *One thing have I desired.*

2. His Desires called forth to an earnest Endeavour, *That will I seek after.*

3. The Matter expressed, *That I may dwell in the House of the Lord, and that all the days of my life.* And,

4. The

4. The End, To behold the Beauty of the Lord, and enquire in his Temple. Wherein we have set before us :

1. The House of the Lord, or his Temple.
2. The Glory thereof, viz. The Beauty of the Lord.

1. The House or Temple it self, which is distinct from its Glory and Beauty : It is that where he dwells, where he rests, where his especial Presence is, where he manifests himself. Hence,

1. Heaven it self is called his Habitation, *Isa. 63. 15.* Thus saith the High and Lofty One, that dwelleth Eternity, whose Name is holy, I dwell in the Holy and High Place. *Isa. 65. 15.* Look down from Heaven, and behold from the Habitation of thy Holiness and Glory.

2. Hence the Place where God appeared to Jacob is called so, *Gen. 28. 16.* And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not : And he was afraid, and said, How dreadful is this Place ; this is none other than the House of God, and this is the Gate of Heaven ; and he called the Name of that Place Bethel.

3. Hereupon Believers themselves particular- and Personally considered, are called his House or Temple, *1 Cor. 3. 16.* Know ye not that ye are Temples of the Holy Ghost, and that the Spirit of God dwelleth in you ; they are living walking Temples, wherein dwells also the Father and the Son, *John 14. 23.*

The

4. In

4. In this respect the Lord *Jesus Christ* is most eminently the House or Temple of God: For what is a Temple or House of God, but the Habitation of the Deity, the Residence of the Supreme and Eternal King, and here is his peculiar Residence in the most Eminent sense. In him dwells the fulness of the Godhead, *Col. 2. 9.* God was in *Christ*, *2 Cor. 5. 19.* Great is the Mystery of Godliness, God manifest in Flesh, *1 Tim. 3. 16.* Here were to be his Appearances to the Sons of Men, for an offended Majesty, appearing otherwise to a guilty World would be but consuming Fire, burning all about him; but in *Christ* his Glory is not consuming but alluring and inviting, it doth not destroy, but draw, revive and refresh; Thus *Christ* calls himself a Temple, *Destroy this Temple, and in three days I will raise it up, Joh. 2. 19.* but he spake of the Temple of his Body: This is the true Tabernacle and Temple, of which the Tabernacle and Temple of Old were but typical.

5. Where God was peculiarly worshipped, according to his own appointment, and there fixed his glorious Presence, that is more frequently called the House of God in the Scripture, three of which were under the Old Testament.

1. The Tabernacle made by *Moses*, according to the Pattern shewn him in the Mount: Here God promised to dwell, *Exod. 25. 8.* And let them make me a Sanctuary, that I may dwell among them; and this was called his House or Dwelling-place, when as yet there was no Temple: This was that of which *David* speaks so much, *Psal. 84. 1, 2.* How amiable are thy Tabernacles, O Lord of Hosts, my Soul longeth, yea even fainteth for the Courts of the Lord, my Heart and my Flesh crieth out for the living God.

2. The Temple built by God's Direction upon Mount *Sion*, as the place of his Worship, where his Presence was to abide; this was eminently the House of God, built by *Solomon*, and dedicated by him, *1 Kings* 8. 12, 13. *I have surely built thee an House to dwell in*; in which, there was nothing, but what was typical of the Great Temple of *Christ Jesus*.

3. Besides these, there were among the *Jews* Synagogues in their several Cities, which were appointed for Divine Worship.

4. The Churches of *Christ* under the New Testament, are so called, *the House of God*, *1 Tim.*

3. 15. *Temples of God*, *Eph.* 2. 20. and *2 Cor.*

5. 17. The Tabernacle is taken down, and the Nail of the Temple is rent, not one Stone of it

left upon another; the Synagogues are re-

moved, and Believing, Worshipping Societies fit-

framed together, are come in their place; and

Believers particularly and personally confi-

dered, are Temples of the Holy Ghost; so Belie-

vers collectively considered, as embody'd and in-

corporated together in a Church-state, are the

Temples of God, where he hath promised, as

he, to presence himself with them; and that

in an Eminent and Glorious manner, *2 Cor.* 6.

17. *Ye are the Temples of the living God, as*

he hath said, I will dwell in them, and walk in them,

I will be their God, and they shall be my People.

Matth. 28. 20. *And lo! I am with you alway to the*

end of the World. *1 Pet.* 2. 5. *Ye also as living*

stones, are built up a Spiritual House, an holy Priest-

hood, to offer up Spiritual Sacrifices acceptable to God,

by Jesus Christ. *Eph.* 2. 21. *In whom all the Build-*

ing is fitly framed together, groweth unto an holy Temple

of the Lord. And what is this for, but as a Church

122 *The Beauty of the Lord*

of *Christ*, Believers collectively considered and united in this Holy Bond, being thus builded together, they are *an habitation for God thro' the Spirit*. And it is evident, that those now under the Gospel Dispensation, are the only Temple to God. For,

1. To them only are committed the Ordinances of the Lord, no Men on Earth have Power to administer Ordinances among themselves, but the Church of *Christ*, to whom we find the Ordinances of the Old Testament were committed, but to the then Church of *Christ*, Psal. 147. 19, 26. *He shewed his Word to Jacob, his Statutes and his Judgments to Israel, hath not dealt so with any other Nation; and as his Judgments, they have not known them.* The Lord committed them to *Moses*, and *Moses* to the Church of *Israel*; in like manner, the Lord Christ having taken down that Wall of Partition, and blotted out the Hand-writing of Ordinances, nailing them to his Cross, commands new ones and gives them to his Apostles and Ministers, and they to the Churches; to whom they are committed to keep and observe: 1 Cor. 11. *For I have received of the Lord, that also which I delivered unto you, that the Lord Jesus in the night in which he was betray'd, &c.*

2. These the Temple it self was typical, and they came in the room and place thereof; the Material Temple was a type of this Spiritual Temple, and the Church of *Israel* was a type of the Church of *Christ*; as is evident 1 Pet. 2. 5. *Ye also as lively Stones are built upon a Spiritual House, an holy Priesthood to offer up spiritual Sacrifices acceptable to God, by Jesus Christ.* And v. 8. *But ye are a chosen Generation, a*

priesthood, an holy Nation, a peculiar People. These immediately succeeded the other.
3. As here he hath stated his true Worship, here he hath fixed his Presence; these he will when assembled together in his Name, with his own Presence. 2 Cor. 6. 16. *I will dwell in them, and walk in them.*

CHAP. II.

of the Glory of a Gospel Church above the Temple of Old.

LET us stand a while, and look upon this Building, and magnifie this House of God above all other Houses that ever he dwelt in Earth; excepting that in our own Nature the Person of *Christ*. It is far more glorious than the Tabernacle or Temple it self, and that in several Respects: (1) In Respect of Spirituality, what are dead to living, lively Stones? what is a Temple of Stone and Wood, of Gold and Silver, to a Temple of Believers in Union with *Jesus Christ*, Bone of his Bone, and Flesh of his Flesh? The Ordinances and Worship thereof is called Carnal, in comparison to the Spirituality of Gospel Ordinances and Worship, Ex. 9. 10. *Which was a figure for the time present, in which were offered both gifts and sacrifices--- which stood only in meats and drinks, and divers washings, and carnal Ordinances imposed on them, until the time of reformation. Joh. 4. 23. The hour cometh, now is, when the true Worshipers shall worship the Father,*

G 2

124 *The Beauty of the Lord*

Father in Spirit and in Truth: Without being confined to any particular place, to worship in the Mountain, or in the Temple.

2. It is more glorious in respect to Light, tho' the Temple and all the Ceremonies attending of it, was a clearer discovery of God in Christ, than all the Works of Creation and Providence; yet Obscurity was of the nature of that State, and the Glory of the Lord was wrapt in a cloud of Animal Sacrifices; so that *Solomon* calls the very House of God, wherein God dwelt, *The Darkns*, 1 Kings 8. 12. and the Apostle gives no better a Title, than that of a *Shadow*; but the Discoveries of God in true Gospel Church are clear; the Brightness of the Day *dissipates the Shadows of the Night*, and the Cloud, which the Sun was mask'd, they with *their faces, vail'd, but we with open, with unvail'd faces, beholding the Glory of the Lord, as in a glass, are changed into the same Image, from Glory to Glory, as by the Spirit of the Lord*, 2 Cor. 3. 18.

3. It is more glorious with respect to Liberty, 2 Cor. 3. 17. *Where the Spirit of the Lord is, there is Liberty*: What to sin? No: For sin is not Liberty. A Believer, he is most at Liberty when he is free from it; this is that he cries out of, *Romans* 24. and bewails; but it is Liberty from the Spirit of Bondage, a Liberty from the Law, a Liberty from the Fears of Death, Hell and Wrath, a Liberty of Access to God, as a Father, entering into the Holiest of all, by the Blood of *Jesus*; and that not only with Faith, but with the full Assurance of Faith, Heb. 9. 8. *The Holy Ghost thus signifying the way into the Holiest of all, was not yet made manifest, whilst the first Tabernacle was as yet standing: But Chap. 10. 19. having*

Brethren, boldness (Liberty of Spirit) to en-
 into the Holiest by the Blood of Jesus ----- v. 24.
 us draw near with a true Heart, in full assurance of
 faith, having our Hearts sprinkled from an evil Con-
 science, &c. Liberty to cry, *Abba, Father*, Rom. 8. 16.
 It is so with respect to Presence, and Spi-
 rit: There was a sensible Presence about the
 Tabernacle, and in the Temple; a Glory that
 might be seen, 1 Kings 8. 11. *The Priests could not
 enter, because the Glory of the Lord had
 filled the House of the Lord.* And this was to re-
 present, what a Spiritual Glory there should be
 in the Gospel-Temple; for what is sensible to Spi-
 ritual Glory, a Natural Eye may see the one,
 as a Spiritual Eye only can see the other: A
 Natural Man may be surrounded with the one,
 as the Men that were with *Saul*; Acts 9. but the
 Spiritual Man only can have the other; the first
 is but a Shadow of God, it is as his Cloathes or
 garments, as the Psalmist expresseth, *Psal. 104.
 Thou art clothed with Majesty and Glory, thou
 rest thy self with Light, as with a Garment:*
 the other more immediately rays forth from his
 sanctified self; the Glory of the Lord is to rest
 and dwell in his Church; and as the Gospel-
 Church draws nearer Heaven than the Old Te-
 ment-Church, as it is more Spiritual, and hath
 more Light and Liberty, so is there a more espe-
 cial and peculiar Presence of the Lord; and con-
 sequently it is far more Glorious with respect to
 Spirit: There was but little of it in that Temple,
 as it is promis'd this should be filled with it,
 as there was but some rare Sprinkling of it here and
 there then, but on the Gospel-Churches it was to
 be poured forth abundantly: *For he ascended up
 high, and received Gifts for Men*, Eph. 4. 11.

even this glorious Gift of the Spirit, which our Lord so particularly promises his Church shall be in them, and abide with them for ever, *John* 14. 17. v. 26.

CHAP. III.

Of the Beauty of the Lord in his Temple.

IF the Church under the Old Testament had its Beauty, Mystery, and inward Glory, the Psalmist so earnestly desired this, as the thing, To dwell in that Church, there to behold the Beauty of the Lord, and enquire in his Temple; since the Ministrations are so very different, what may we expect to behold, to know, and enjoy in a Particular Gospel-Church of Christ. Our Lord tells his Disciples, *Matthew* 11. 11. *That among them that are born of Women there hath not risen a greater than John Baptist notwithstanding he that is least in the Kingdom of Heaven, is greater than he.* By Kingdom of Heaven, I understand not that above, but the Gospel Kingdom, which our Lord so plainly speaks of in the next Verse; and so tho' John the nearer Christ, was greater than the other Prophets, viz. had clearer Light and greater View of the Divine Glory and Beauty; yet the Saint in the Gospel-Church, after the Possession out of the Spirit, should be greater than which manifests that a far greater Glory, should be expected in this Temple, than in the former.

by the Beauty of the Lord, we may understand the Son of God himself, and the Attributes, and Perfections of the Divine Nature shining forth in him.

1. Our Lord *Jesus Christ* himself, whom as he is the Arm and the Strength of the Lord, *Isa.* 53. 1. 2. the Wisdom of God, *Luke* 11. 49. and him whom all Divine Perfections, Glories and Excellencies meet; he is the Beauty of the Lord, *1. 3.* the Brightness of his Glory, and the express Image of his Person; not only his Glory, but the Brightness, the Beauties of it. He is the Image of the Invisible God, *Col.* 1. 15, and his Beauty, his Excellency, and the First-born of his Strength; his Only and Eternally Begotten Son, as he is the Excellency, Glory and Beauty of all Creatures, of Saints, and Angels, the Perfection of all Beauty, *Psal.* 50. So he is the Beauty of the Lord, and as such, is he beheld in his Church; there thine eyes shall see the King in his Beauty, *Isa.* 33. 17. the Temple, as typical of *Christ*; the place where the Saints beheld this Beauty of the Lord. is the Beauties of Holiness, *1Chr.* 16. 29. Bring offering, and come before him, worship the Lord the Beauty of Holiness. He is the chiefest of ten thousands, and the altogether lovely, *Cant.* 4. 10. And again lies in the first place the Mystery and Eternal Glory of a Church-state, in as much the whole, and every part thereof, preaches *Christ*. That which was done more darkly in the material Temple (wherein was nothing but what is typical of *Christ*, as the Laver, the Altar, Sacrifices, and all the Worship therein) is done with greater Light, Clearness and Efficacy in the Spiritual Temple of the Church of *Christ*

128 *The Beauty of the Lord*

under the Gospel. Therefore, 2. I shall shew how *Christ Jesus* is preach'd forth, and beheld in his Temple.

1. The Ordinance it self, of Believers embodying themselves together, and becoming one House or Temple, one Family or Body, preaches forth the Mystical Union, and Spiritual Communion between *Christ* and his whole Church, and of their Salvation and Redemption by him, every particular Church being a Representation of the whole; the visible Head and Members, Pastor and People, Elder and Family Shepherd and his Sheep, setting forth the Invisible. *Christ*, as the Head, and his whole Election as the Members; he as the Pastor, Elder and Shepherd, and they as his People, Family and Sheep, their Union and Fellowship with him, and Salvation by him: In their building together, they all lay one Foundation, which is *Jesus Christ*, and build thereupon, 1 Cor. 3. 11. they all unite to that Corner-stone, Eph. 2. 20. *To whom coming as unto a living Stone, disallowed indeed of Men, but chosen of God, and precious, also, as lively Stones, are built up.* 1 Pet. 2. 4, 5. And visibly laying this Foundation, all looking to *Christ*, as the only Head of his Glorious Mystical Body, and great Shepherd of the Sheep shews forth that Invisible Mystical Union between *Christ* and his whole Church, consisting of all the Saved from the beginning of the World to the end of Time, as their Foundation-head Shepherd and King; and as the Foundation and Building makes but one House, and Head and Members make but one Person, and Root and Branches make but one Vine; so *Christ* and his Church. And thus a Particular Church

Church, built upon the Foundation of the Pro-
phets and Apostles, Jesus Christ himself being the
chief Corner-stone; and growing into an holy
Temple in the Lord, are an Habitation for God
to dwell in by his Spirit, one Spirit animating
the whole; hereby is *Christ* preached forth, as
the only Foundation, as the Foundation-stone,
the Tried, Precious Corner-stone, the Sure Foun-
dation, *Isa. 28. 16.* As the only Head, from whom
the whole Body fitly joynd together, receiveth
Life and Nourishment; and hereby is preached
forth the Oneness of Spirit between Christ and
the Election; *They which are joynd to the*
Lord are one Spirit, 1 Cor. 6. 17. This is one
Mystery held forth in their Incorporation and
embodiment together, and when Particular liv-
ing Stones come to be united to the Building,
such who are in close union with the Corner-
stone: By this visible Union of the Church,
the Invisible Relation and Union of the Lord
Christ with it is set forth.

The small Beginnings and after Increase of
the Church, shall set forth the small Beginning
of the Universal Church in *Adam*, and *Abel*, and
forth; and its after-spreading thro' all Nations, and
its glorious Increase at the end of time, their Uni-
on in one Faith, and as one Man uniting and a-
greeing to give all the Glory to the Slain Lamb,
teaches forth the Harmony in that one Church,
who shall together sing the Song of the Lamb
who is worthy, *Rev. 5. 10, 11.*

Their first uniting together as one Family, in
order to Feeding, Teaching and Rule, and Con-
stantly as one, to be under the Rule and Order
thereof, as that which is most highly pleasing to
God, and is for their greatest Advantage,

preaches forth that Honour, the whole Church shall give their glorious Head and Father, in perfect Submission to his Authority, Rule and Government; their first Incorporation; as a City, to enjoy the Priviledges and Immunities of Citizens, thereby becoming a particular Sign is an Emblem of; and is to preach and shew forth that *Mount Sion, the City of the living God, Heavenly Jerusalem, the Innumerable Company of Angels: The General Assembly of the First-born; whose names are written in Heaven, Heb. 12. 22, 23.* their coming together, is an Emblem of their Assembling; this is some part of the Mystery, Spirituality and inward Glory of a Company of Believers entered into a Church-state.

2. The Visible Communion that they have with another in a Church Relation, preaches forth the Invisible Communion and Fellowship that the whole hath with *Jesus Christ*, where are wonderful Mysteries, Beauties and Glories contained; as they are one Family, so they wear the same Apparel, eat the same Provision and are partakers with one another of Christ and have Fellowship with him in his Righteousness, wearing the same Robe as himself; for they all make up one Body, of which Christ is the Head, they being in him, and of him, the Garment of his Righteousness covering his whole Body, necessarily covers them, every one in the Family wears the same Robe, and have put on Christ; for here all things are common, one is not more nor less than the other, but are all equal partakers of his Glorious Righteousness, when they all stand justified before the Throne of infinite Holiness and Justice, walking continually in the Righteousness of God; herein they also have

Church Fellowship with him in his Strengths and Fulness, Fellowship with him in his own Holy Spirit; he hath an Anointing above measure, but they in their measure, *Psal. 45. 7.* they set at the same table, and eat of his Bread, and drink of the Wine that he hath mingled, *Prov. 9. 1.* but in this there are particular Ordinances in the Church, wherein they have the nearest Communion with *Christ* and one another, which are to be particularly mention'd.

3. The next thing to the being of a Church, is the Well-being of it, by the Election of Officers; and this not nakedly to keep a little Company of People in Order, and under Government and Rule; but it is herein to preach *Christ* in his greatness, Glories, Excellencies and Beauties; it is that herein we might behold the Beauty of the Word, which I shall shew in several particulars.

1. The Churches free Choice of their Pastors, as an Emblem shews that *Christ* is the Churches Choice, as he was the Father's Chosen One in Eternity, so is he their Chosen One in Time; it is according to their Hearts desire, their Souls are in love with him in that Relation, and are *for him, and not for another.* Indeed he chose them first, and made them willing by his kindness, and overcame them by his Love, and won over their hearts to him, and then they freely chose him as their Lord and their God; such should be the Carriage and Choice of a Church in their Election, as should be a fair Emblem of *Christ* and his Church.

2. The Dignity, Work and Office of a Pastor constantly preaches *Christ*: For in all his Administrations he represents him.

1. As

132 *The Beauty of the Lord*

1. As a Steward of the Myſteries of God, 1 Cor. 4. 1. *Chriſt* is ſet forth as the great Steward of all Myſteries, who lay in his Father's Boſom, and received them from his Father, in whom are hid all the Treasures of Wiſdom and Knowledge; and hereby we are led from the Creature to Chriſt, and the Miniſters Faithfulneſs in diſpenſing them to the Family, doth repreſent and preach forth the Lord *Jeſus*, as the Faithful Steward, revealing to his, all as he received from his Father.

2. As a Miniſter and Ambaſſador, Miniſtring, Offering, Calling, Wooing, and Beſeeching of Sinners in his Name; herein is the rich Grace, the abundant Kindneſs, and the All-long-ſuffering of *Jeſus Chriſt* manifeſted; herein he repreſents Chriſt, and ſtands in his ſtead, *As tho' God did beſeech you by us, we pray you in Chriſt's ſtead, be you reconciled to God,* 2 Cor. 5. 19. and herein ſhould ſuch ſhew forth both the Authority and Patience of the Lord *Jeſus*.

3. As an Elder of the Family, wherein as before mentioned, his Care and Love as a Father, is moſt eminently preached forth. His Right, as the Firſt-born to be the Prophet, Prieſt, and King of his Church: His Prophe- tical Office in Teaching, his Prieſtly in Offer- ing of Sacrifices, and making Interceſſion; his Kingly in Ruling and defending, his Love, Care, Watchfulneſs, and Rule, as the great Pa- ſtor, Biſhop and Shepherd of the Sheep. In all which Offices, he doth faithfully diſcharge him- ſelf, and under which Conſiderations we are to truſt in, and depend upon him; and as the

Saints

Saints
forw
to B
ther
Elder
Shep
mily
Glor
herd
Myſt
and
ever
care
ſhew
Will
neſs,
ſubne
ſider
in ſu
juſſi
4.
towa
on th
of t
Subn
of th
abidi
and
and
ward
Free
and
ever

Cor. Saints under the Old Testament were to look forward thro' these Offices, as typical of Christ; so Believers under the New, are to look thro' these as Representative of Christ, who as the Elder, is the Visible Minister, Father, Pastor, Shepherd, Prophet, Priest and Ruler in the Family; so Christ Jesus is the Invisible and only Glorious Head, Minister, Father, Pastor, Shepherd, Prophet, Priest and Ruler over his whole Mystical Body; having the absolute Care of, and Love to them in all these Relations; and every Minister of Christ should take especial care so to discharge these Offices, as therein to shew forth the Grace, the Love, the Care, the Wisdom, the Authority and Rule, the Holiness, the Meekness, the Patience, and Faithfulness of Jesus Christ; all which being considered, may well cause them to cry out, *Who is sufficient for these things?* 2 Cor. 1. 16. *But our sufficiency is of God,* 2 Cor. 9. 5.

4. The Duty and Carriage of the Church towards them, their Love, their Attendance upon them in all holy Administrations in the Name of the Lord, their Free, Willing and Joyful Submission to him, as one that hath the Care of their Souls, and must give an Account: Their abiding under his Watch, Care and Feeding, and never leaving or forsaking him, do all shew, and preach forth the Churches Carriage towards Christ, their most intire Affection, and Free and Willing Obedience, their Abiding and Cleaving close to the Lord for ever and ever.

4. The Admission of Members into the Church hath a Blessed Mystery and Spiritual Glory in it: The Elder herein is Representative of *Christ*, and the Church is Representative of the Kingdom of Heaven. One is the Pattern of the other; a Particular Church of *Christ* is the very Emblem thereof, it is called the Kingdom of Heaven; and whatsoever is done therein according to the Mind and Rule of *Christ* below, shall be done in the Church above. *Matth. 18. 18. Verily, I say unto you, whatsoever ye shall bind on Earth shall be bound in Heaven, and whatsoever ye shall loose on Earth shall be loosed in Heaven.* The Person that propounds for Communion, asks thereby entrance into the Kingdom of Heaven; and in order hereto he gives an Account of what God hath done for his Soul, and stands the Judgment and Trial of the Elder; and the Church as representing *Christ*, and the Church Triumphant, and as representing that August Assembly, they ought with all Care, Caution and Charity to judge of the Case; and judging the Person to be a Member of *Christ* by his Regeneration, Conversion and Faith, the Elder with the Judgment of the Church opens the Door of Admission, pronounces him a Member of *Christ*, an Elect Vessel in their Judgment; such a one whose Iniquities are pardoned, and whose Transgressions are covered, and unto whom the Lord imputes not Sin, he welcomes him into the Family; he Blesses him in the Name of the Lord, as the Patriarch of the Family, and prays and layes his Hands on them, that they might receive the great Blessing of the House, which is the Holy Ghost, *Acts 8.*

As the Prodigal Son he is received into his Father's House, and they all open their Hearts and Bosoms, and Spiritually rejoyce, and sing, and make merry; and all this as representing what is done in Heaven, what you have unloos'd on Earth; shall be unloos'd in Heaven. Our Glorious Elder and High Priest with the Church above, have judged of the matter; as there is joy on Earth in the Church below, so is there joy in Heaven with the Angels at the Conversion of a Sinner; and is a resemblance of the Discharge and Judgment that shall be given at the Great Day, when our Lord shall say, *Come ye blessed of my Father*, Matth. 25. Such a Person is justified in the Court of the Church, as well as Conscience: And I doubt not such a Discharge in the Name of the Lord *Jesus Christ*, according to the Wise, and yet Charitable Judgment of the Church, hath the Blessing of the Lord in it, and is of very great use to the Person so receiv'd; the which Judgment either in this case or in others is, I conceive, that our Lord intends, *John 20. 23. Who soever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained*: Not that they had Power to forgive Sins, but to pass their Judgments according to Gospel-rule, that such Persons were Believers, and forgiven by the Lord; and herein the Judgment of the Church above and below always agree. Behold then a Spiritual Mystery in the Admission of Members into the Church of *Christ*, and whilst you are doing of it below, look thro' this appointment to that above, and let's joyn with that glorious Assembly, as being both Representative and a part of them, so shall our Praises and our Joy be double.

136 The Beauty of the Lord

5. The Beauty of the Lord is preached in the Ordinance of Baptism, being a lively Figure of Christ, his Death, Burial, Resurrection, and of the Union we have with him herein, as the Representative Head of the whole Election. That which the Word preaches to the Ear that Baptism preaches to the Eye, and the Mystery of Christ is herein declared and set forth.

1. It preaches forth, and is a Testimony unto, and an Assurance of his Death, Burial and Resurrection, *Rom. 6. 4. Col. 2. 24.* which they openly profess the Faith of, who submit unto it.

2. It preaches forth to the Believer the End, the Benefits and the Advantages thereof, that he as the Scape-goat, having born our Sins on the Cross, he carried them into the Grave, the *Land of Forgetfulness*, and there buried them all; and then rose up from the dead, leaving them behind him, and so was declared to be the Son of God with Power, according to the Spirit of Holiness by his Resurrection from the dead. *Rom. 1. 4.* he brake the Bonds of Death, because they were not able to hold him. *Acts 2. 24.* and ascended up on high, and led Captivity captive. He spoiled Principalities and Powers, and made a shew of them openly, triumphing over them in it, *Eph. 4. 6. Col. 2. 15.* and thus gained the conquest over Sin, Death and Hell.

3. It preaches forth our Union, Fellowship and Communion with Christ, herein *Rom. 6. 4.* Buried with him in Baptism into death, that like as Christ was raised up from the dead by the Glory of the Father, so we also should walk in newness of Life. *Col. 2. 12.* Buried

ed with him in Baptism, wherein also you are risen with him thro' the Faith of the operation of God, who raised him from the dead. Believers are said to be buried and risen with Christ, in a threefold manner.

1. Representatively, as he is the Representative Head of the Elect of God, in whom they were considered in the Assumption of the Human Nature; for in taking that upon him, he did it with an especial respect to the Elect of God, who are that seed of *Abraham*, which he took on him therein; and so they are said to be crucified with him, buried with him, quickened with him, to ascend with him, and now to set down in heavenly Places in Christ Jesus, *Ephes. 2. 6.*

2. We are buried and risen with him by Regeneration, Christ Jesus the Fountain of Life, who is the Federal Head, he unites himself to our dead Souls, and so quickens us, and takes us into Union with himself, takes us to live in him, and he lives in us; thus in Regeneration we are created in Christ Jesus, *Eph. 2. 10.* become new creature; and so die to Self and Sin, and live to Christ and Holiness; and thus being united to him, and standing in him by Spiritual Creation and new Birth, we are buried with him, and risen with him: Thus *Rom.*

6. Knowing this, that our Old man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin: Where the destruction of the Old man in us by Regeneration and Sanctification, is the Consequence and Effect, of being crucified with him as our Representative and Federal Head.

3. We

138 *The Beauty of the Lord*

3. We are buried and risen with him in Baptism.

Qu. How are we buried and risen with Christ in Baptism?

Answ. 1. Figurately, 1 Pet. 3. 21. *The like figure whereunto Baptism doth now also save us: Noah's Ark saved those that were in it, and this was a Figure of Salvation by Christ, who is the true Ark wherein all the Elect are shut in by God's own Hand. Thus Baptism doth save us Figurately. How? Not the putting away the filth of the Flesh, but it is the answer of a good Conscience therein, by the Resurrection of Christ: But how comes this to be in Baptism? Because that Baptism is a Figure of his Burial and Resurrection and so we are buried with him in a Figure, and risen with him in a Figure. Hereupon,*

2. It is a Sign and Token thereof, and that not barely of his being buried and risen, but of his being thus as our glorious Head and Representative; and so it is a Sign and Token of our own Interest with him therein. And,

3. In this respect I cannot see but it may be truly call'd a Seal; I know it leaves no indelible Mark or Character in the Flesh, as Circumcision did; but it doth not the less assure what it signifies to them who have Eyes to behold it. The Rainbow in the Clouds left no such Character, but it was a Token, that whensoever they lookt upon it, and so we, to this day, may be assured God will never drown the World more; so is Baptism an Assurance, and thus far a Seal to Believers baptized, of their Interest in the Covenant of Grace, that as sure as they are buried in Water so sure they were buried with Christ, and so sure all their Sins were buried with him; and that

as they are raised up out of the Water, so
 are they risen with *Christ*, and are justified in
 and with him, so sure are their Sins left in the
 Grave, that Land of Forgetfulness, and never
 will be remembered against them more: This
 made *Ananias* say to *Saul*, *Why tarriest thou? arise,*
and be baptized, and wash away thy sins, calling on the
Name of the Lord; Acts 22. 16. For it is not only
 Figure, but it is a Sign and Assurance being set
 come by the Spirit of the Lord (without which
 all Signs and Seals do not avail) that the Person's
 sins are washt away in the Blood of *Christ*, and
 is made an Instrument in the hand of the Spi-
 rit, and in the exercise of Faith, to wash away
 sins from the Conscience; which is plain from
 Pet. 3. 21. *The like figure whereunto Baptism doth*
also now save us (not the putting away the filth of the
flesh, but the answer of a good conscience towards
God.) What is this answer of a good Conscience,
 but a Conscience discharg'd from Guilt; and this
 is done by Baptism; and why in Baptism? but
 because therein the Believer sees *Christ* and
 himself in him, raised from the dead, and so justi-
 fied from all Sins.

4. There is something further; and that is, the
 Believer hath Communion with *Christ* herein in
 his Burial and Resurrection, in the glorious
 Fruits and Effects thereof; herein they are not
 only figuratively, but really buried, and risen
 with *Christ*: Figuratively with respect to *Christ*,
 as a Representative Head; really with respect
 to *Christ*, as a Communicative Head, and so in
 the Ordinance we are made partakers of the
 Vertue and Power of *Christ's* Death, Burial
 and Resurrection, and so have Union and Com-
 munion with him herein; like as it is in the
 Lord's

140 *The Beauty of the Lord*

Lord's Supper; so is it in Baptism, 1 Cor. 10. 19. *Is it not the Communion of the Blood of Christ?* It is not only a Sign of Communion, but it is that Ordinance, wherein we do really partake of it, wherein we are made partakers with him of his Divine Life; it is communicated to us herein, so that we are dead indeed unto Sin, and alive unto God; we are so Representatively considered in him, and we are so Personally considered in our own Souls; this is not only set forth, but conveyed to the true Believer therein, and there is always to be supposed a Communication, a Participation and Communion with Christ in his Death, Burial and Resurrection; and if you would know how, the Apostle tells you, *It is by Faith of the Operation of God*, Col. 2. 12. *viz.* by Faith going forth to, and being exercised upon a Buried and a Risen Jesus.

Thus you have heard of the Mystery, the Spiritual Glory, Excellency and Beauty of this Glorious Ordinance of Baptism; this is the Heart, the Soul, the Sum and Substance, the Great Thing designed in it; the other is the Shadow and Means of this, and Believers which have Light in the Great and Glorious Doctrines of the Gospel agree herein, That Baptism doth set forth and signify this, that it is a Seal and Assurance of this.

The Difference is about the Subject to whom this should be Administred, and after what Matter.

6. The

6. The Ordinance of the Supper most eminently preaches forth Christ; it is full of Glorious Mysteries and Heavenly Beauties; it is no Carnal, but an Ordinance full of Spiritual Teaching, Joy and Comfort; Believers are the allowed Subjects of this; and they only, because of its Purity, Spirituality and Glory, Here Christ is set forth eminently Crucified for his whole Church, his Body broken, and his Blood shed; Jesus in his Gore, in his Wounds and Blood; Jesus as a Sacrifice, as an Atonement, as a Propitiation answering the Demands of the Law, and fully satisfying the Justice of God. *Jesus wounded for our Transgressions, and bruised for our Iniquities, having the chastisement of our Peace upon him, that thro' his Stripes we might be healed, Isa. 53. 5.* Jesus as finishing Transgression, making an end of Sin, reconciling for Iniquity, and bringing in an everlasting Righteousness, *Dan. 9. 24.* Here we remember his Love, which is better than Wine; a Love so great and so high, as it is all amazing how he loved us, and gave himself for us, an Offering and a Sacrifice to God of a Sweet-smelling savour, *Eph. 5. 2.* How he loved us, and washed us from our Sins in his own Blood, *Rev. 1. 5.* How he loved us, and died for us when Enemies, *Rom. 5. 8.* Here we view him as our Surety, paying our Debts, making full Satisfaction for our Crimes, as the great Scape-goat, bearing our Sins, and bearing them away from the Vindictive Eye and View of God, and that for ever; carrying them into the Land of forgetfulness, and there leaving of them: Here we

view

view him at *Golgotha*, at *Mount Calvary*, hearing him say, *It is finished*; and so finished as every Perfection of the Divine Nature is more glorified in our Salvation, than they would have been in our Damnation. It is finished, it is made an end of, as to God, as if it had never been. Thus we view that *one Sacrifice*, by which he hath perfected for ever them that are sanctified, *Heb. 10. 14.* and view our selves perfected thereby; we here see the Cup of Trembling in his hand, and drinking the very Dregs, so that he hath not left one drop of Wrath for us to drink, and his Cross is made a Table to us. The *Paschal Lamb* was prepared by that fire for us to eat of, his Flesh is here Meat indeed, and his Blood is drink indeed; we are here in his Banqueting-house, and Wine-cellar, and our Lord is both Bread and Wine. Here are all manner of Dainties spread, the Wedding Garment put on, and we are welcom'd to this Feast, with an *Eat ye, O my friends, Drink ye, drink abundantly, O my beloved, Cant. 5. 1.* Here is the Fulness of Christ, and therefore there is no fear of wanting; it is a time of Joy; for we are not come to *Mount Sinai*, but to *Mount Sion*; to *Jesus* the Mediatour of the New Covenant, and to the Blood of sprinkling, that speaks better things than that of *Abel, Heb. 10. 24.* The Cup is filled with Blessings, of which we drink, and the Bread which we break hath the Life, Nourishment and Strength of Christ in it; here is the Mystery of the nearest Union, and the most profitable Communion opened and maintained. *1 Cor. 10. 16.* The Cup of Blessings which we bless, is it not the Communion of the Blood of Christ? and the Bread which we break, is it not the Communion of the Body of Christ? for we be-
 ing many, are one Bread and one Body. Here is the
 Mystery

Mystery of the whole New Testament opened; for *the Cup is the New Testament in his Blood shed for us.* Here is the Second Coming of our Lord remembered, and expected, *Ye shew forth the Lord's death until he come,* 1 Cor. 11. 26. Hence it is a Sign, a Token and a Seal, as it is an Assurance that he hath died for our Sins, pay'd our Debts, blotted out our Score, justified our Persons, reconciled us to God, cloathed us with his Righteousness, and will Save us for ever.

7. Singing of the high Praises of our God, is an Heavenly Ordinance, wherein the Church below is a fair resemblance of the Church above; when the Elder and the Church sing praises, it preaches forth and gives an assurance of that day, when our glorious Lord in the midst of his Church, he and them together shall sing praises; when he shall say, *Lo, here am I, and the Children thou hast given me,* Heb. 2. 12, 13. It is a fulfilling of that glorious Prophecy, *Isaiah 52. 7, 8. How beautiful upon the Mountains are the feet of him that bringeth good tidings, that publisheth peace.----- 8. Thy watchmen shall lift up the voice, with the voice together shall they sing:* thus did the Lord himself at the Supper, they went forth hymning, singing, admiring, adoring and praising that Love, which they had seen in the Celebration of the Supper; it flows from the Fulness of the Spirit, *Eph. 5. 18. Be ye filled with the Spirit speaking to your selves, in Psalms, and Hymns, and Spiritual Songs, singing, and making melody in your hearts to the Lord:* And you that differ about it wait a little the pouring out of the Spirit will determine this matter; the particular outward mode will not be so much minded whether by one alone, or all together, whether in the Church alone, or in a promiscuous Assembly.

For

144 *The Beauty of the Lord*

For we have no stinted Rule for this any more than the mode of Prayer, standing, or kneeling, but the Inward and Spiritual manner of its performance: *I will sing with the Spirit, and with the Understanding also,* 1 Cor. 14. 15. *Singing Psalms, Hymns, and Spiritual Songs, with grace in your hearts,* Col. 3. 16. From the blessed influences of the glorious Spirit, which makes the Heart merry, opens the Lips, let loose the Tongue, and fills the Mouth with praises; and I cannot see, but as there is a Gift of Prophecy or Preaching as truly (tho' not in such an Extraordinary manner) in the Church now, as was in the Primitive Times; so that we need not to go to the Schools, but to the Churches of Christ for Ministers; so there is a Gift of Psalming now in the Church, viz. of Composing Hymns and Spiritual Songs. And as in our Preaching, the Scripture Prophecy is our Rule, and yet we are not tied to preach in the express words of Scripture, to preach none but *Peter and Paul's* Sermons over again, tho' always the same Gospel, but according to the Gift, and Influence of the Spirit, to enlarge in Words which the Holy Ghost giveth, for the Edification of the Church; in like manner, tho' Scripture-Psalms, Hymns and Spiritual Songs are to be the Rule of ours, yet we are not tied always to sing them over and over again, but according to the Gift and Influence of the Spirit to compose, deliver and sing such that are according to the measure of the Spirit, in the Revelation of the Mystery of Christ, in the Glorious Doctrines of his Headship, Suretiship, Mediatorship, his Obedience, Righteousness and Sufferings, are more suited to our Day and Dispensation: I know what is pleaded to the contrary, but I am not

disputing

more disputing, but for a loving forbearance where-
 Believers differ about these things, wait-
 pering for the breaking forth of that Light, and
 the pouring out of the Spirit, that we hope is just
 at the door.

8. As to Prayer, and Laying on of Hands, for
 the Promise of the Holy Ghost, I know how I
 suffer from almost all that are lead into the My-
 steries of the Free Grace of God; but I know
 again, it hath been a matter so generally received,
 that it was only for the Extraordinary Miracu-
 lous Gifts of the Spirit, that nothing else have
 been suggested to their Thoughts, but when they
 come to consider, that this Promise was made to
 them that had the Spirit before, but not in that
 degree, nor in the same manner of Operation as
 And bringing things to their Remembrance, taking
 further of the Fathers, and Son's things, and re-
 calling it unto them as a Comforter, in his migh-
 ty Operations, fitting and enabling of them to
 teach the Word with Boldness, and to suffer
 in the Name of Christ; and also to consider,
 which it is a Promise belongs to all, *Acts 2. 38. Re-
 pent, and be baptized every one of you, in the Name
 of the Lord Jesus Christ, for the remission of Sins, and
 ye shall receive the Gift of the Holy Ghost, v. 39. For
 the Promise is to you, and to your children, and to all
 that are afar off, even as many as the Lord our God
 shall call.*

And that the words of the Promise is for the
 Holy Ghost, it is not said, For the Miraculous,
 or his Extraordinary Gifts of the Holy Ghost; but for
 the Holy Ghost, as pleases him, whether in Or-
 dinary, or Extraordinary Gifts and Operations,
 know both; and that these are the very words of the
 Holy Ghost, *That they might receive the Holy Ghost.*
 H no;

146 *The Beauty of the Lord*

not mentioning Miraculous Gifts. And that this was practiced on multitudes of Men and Women, as hath been before proved from 1 Cor. 12. 29. And the practice of the Apostles pursuant to Christ's Commission, shews what were the things he gave them commandment to teach and observe; and therefore this among the rest: And that this was done by the Fathers and Elders of the Church at *Jerusalem*, from whence went forth the Law to welcome them into the House of God, after their Faith and Baptism. Hence, as before mentioned, since tho' the Miraculous Gifts of the Holy Ghost are ceased, yet the Gift of the Holy Ghost being not the Practice in my Judgment, ought to remain as before declared; but if there be nothing herein, it serveth to call forth the Exercise of Christian Charity, Love, and a Fre Communion, in the midst of such Mistakes, according to the Rule of the blessed Apostle, *1 Cor. 14. 3. Phil. 3. 16, 17.*

Lastly, As for Prayer and Preaching of the Word, they are Ordinances so Glorious and Spiritual, as they are own'd by all; the one being the very Breath and Cry of the New Creature, and the other the Milk and Food whereby it is Nourished: In Prayer, God and Christ is worshipped and adored, each Person in the Trinity magnified, the Soul herein having access to the Father thro' the Son, and by the Spirit *Eph. 2. 18.* each Perfection admired in the face of Christ, and there addressed unto, *2 Cor. 4. 6.* The Name and Authority of the Lord Jesus magnified, in whose Name, we ask all the Lord has promised, and we truly want; his Faithful

to his Word, and promise, witnessed to, by asking in Faith nothing doubting; his Grace peculiarly adored, in making such plentiful Provision for his poor Children; a Duty therefore not to be performed, only when the special Operations of the Spirit are upon us; but when we are low and empty.

In Preaching the Gospel, Christ Jesus is lifted up as the Brazen-Serpent upon the Pole, for poor stung Sinners to look unto, and be healed; he is set forth as crucified, he is offered freely to the Lost, the Miserable, the Guilty, the Filthy, the Diseased; whereby the Halt, the Lame and the Blind are invited, and compelled to come in, where the Mysteries of the Kingdom are opened and revealed; in which the Spirit is ministred, dead Sinners are quickned, blind Eyes are opened, deaf Ears untopped, hard Hearts softned, and the Church edified, comforted and established: The buiness of which Ordinance, as indeed it is of all, is, To shew, preach forth, manifest, and declare the Beauty of the Lord.

Thus you see, the whole of a Church-state points out Christ, reveals and discovers his Beauty, Glories, and Excellencies, and therein the Beauty of the Lord.

2. The Beauty of the Lord is taken for his Glorious Attributes, and Perfection, as display'd and manifested in Christ, all as harmonizing and agreeing together; all as glorify'd and magnify'd, and beaming forth upon us in a propitious manner, in the Person and the Work of our Salvation by Christ; so it is beheld in a particular Church of Christ, and in all the Ordinances, and appointments therof, there is not one as hath been mention'd, but is a true and proper Glass, wherein this Glory and Beauty is beheld and represented,

148 *The Beauty of the Lord*

presented, you cannot turn to the right hand, nor to the left, you cannot look before you, or behind you, but you must see more or less, of the *light of the glory of God in the face of Jesus Christ*, 2 Cor. 4. 6.

And herein is a Church of Christ the House of God, the Gate of Heaven, for what will be the Glory of Heaven is the Glory of the Church; viz. the sight and enjoyment of God in *Christ*, and being made like unto him; what we there shall see Eye to Eye, and have the immediate vision and enjoyment of, viz. God in our Nature, the amazing discoveries of each Person in the *Trinity*, and each Perfection of the Divine Nature, that we have by Faith here: And therefore the Church is truly the Kingdom of Heaven on Earth. It is here as *Angels* and *Saints* are led into the amazing Mysteries of the Wisdom, the Grace, the Holiness, Justice, Truth and Faithfulness of God. Eph. 3. 10. *To the intent, that now unto the Principalities and Powers in heavenly Places, might be known by the Church the manifold Wisdom of God.* Here I might shew you again, how every Ordinance is a glass, wherein is discovered the *Trinity* of Persons in one Divine Essence, the glorious Distinctions and Operations of Father, Son, and Holy Spirit in our Redemption; and therein is discovered the amazing Glories of Infinite Wisdom, Grace and Love, and every Perfection; whereby we are transform'd into the same Image, according to that glorious Text, 2 Cor. 3. 18. *But we all with open face, beholding as in a glass, the glory of the Lord; are changed into the same Image, from glory to glory, as by the Spirit of the Lord; or (as in the Margent) by the Lord, the Spirit.* But of this, I will only give you a Taste, having a view of such solid Glories herein, as I cannot relate.

1. Prayer

nor
hind
of
4. 6.
se of
the
viz.
eing
Eye
joy-
zing
each
have
ch is
here
My-
s, Ju-
ph. 3.
ilities
by the
night
glafs,
n one
s and
n our
ama-
Love,
trans-
t glo-
ce, be-
banged
Spirit
rd, the
Taste
A, as
prayer

1. Prayer is a Glass, wherein we view and behold plainly the Three Glorious Persons in the God-head: For our Addresses are to the Father, there we see the First Person; and thro' the Son, there we see the Second Person; and by the Assistance of the Spirit, there we see the Third Person; according to Eph. 2.8. *Thro' him, we have access by one Spirit to the Father.* If we ask the Father, it must be in the Name of the Son, and it must be by the Spirit; so that you cannot look in this Glass, not come to Prayer, but you must behold each Glorious Person.

2. Praise is the same, *I will sing with the Spirit,* 1 Cor. 14. 15. there is the Third Person; and to him be Glory in the Churches; there's the Father the First Person, and that by Christ Jesus, there is the Second; and all this is in the Church. Eph. 3. 20. *Unto him be glory in the Church by Christ Jesus.*

3. The Word preached and heard, is the same: For, 1. It is from the Father.

2. It is thro' his Son, as Mediator; for should he speak to us immediately, we should desire as the Children of *Israel*, that he would speak to us so no more, but in and by a Mediator.

3. It is by the Spirit, who makes the Word effectual, *Opening the Ear to discipline,* Job 36. 10.

4. So Baptism is a Glass, wherein each glorious Person is preached and manifested; this was clearly manifested in our Lord's Baptism, *Matth.* 3. 16.

1. There was Christ himself, who was baptized.

2. There was the Father, who from Heaven bear his Record; *This is my Beloved Son, in whom I am well pleased.*

150 *The Beauty of the Lord*

3. There was the Holy Ghost in the form of a Dove, descending upon him.

And it is manifested also in ours, *Matth. 28. 19. Baptizing them in the Name of the Father, Son, and Holy Ghost*: and so of the rest.

And likewise, The Beauty and Harmony of the Divine Perfections, in the Face of our Glorious Lord Jesus, are manifested in Church Communion, and the Ordinances thereof; and thus are we lead to enquire in his Temple: From this Temple, his Church below, to enquire in his Temple above; Jesus Christ being the Temple of the Deity, *in whom dwells the fulness of the Godhead, Col. 2. 9.* and that Deity is now manifested in Flesh, *1 Tim. 3. 16.* wherein all Perfections shine and beam forth on us in a propitious manner, *2 Cor. 4. 6.* where alone we can draw nigh to God, have Communion with, worship, adore, fear, and love him, for out of him he is a *Consuming Fire*. What displays of this Grace are there, in every thing that relates to Church Communion. 1. Our Call to Separation from the World, preaches forth Electing Love, in chusing us in Christ from the rest of Mankind, *from before the foundation of the World*: And this our Lord makes his Argument for it, *Joh. 15. 19. I have chosen you out of the World* and it preaches forth Converting Grace, where by he actually calls forth his Elect from among them, in this very Call to Separation: there is a glorious display of particular especial Grace and Favour; whereupon we may well cry out *Why, Lord unto us, and not unto the World*: which may well cause us with joy to separate from them. What! hath the Lord separated us from the World, by Electing and Converting Grace, and shall we not separate from their Worship and

Worshippers, and all their vain and sinful Fashions and Customs?

2. What a display of rich, glorious Grace is there, to bring us to *Sion*, to the New *Jerusalem*, to make us *Members of his Body, living Stones in the Everlasting Temple, where God shall dwell for ever and ever*; and where we shall be as Pillars in the Temple of our God, and shall go no more out, but shall have the *Name of our God*, and the *Name of the City of our God*, which is *New Jerusalem*; which cometh down out of *Heaven*, from our God, written upon us, even his *New Name*, Rev. 3. 12. all which is display'd in the Uniting of Believers in a Solemn Bond for Church Communion; and so are there rich and glorious Displays of Divine Love, in all other Ordinances. It triumphs in Baptism and the Lord's Supper, where the Glory of Infinite Grace is set forth in his Sufferings, Death, Burial and Resurrection; and here we may see bright Discoveries of that Infinite Wisdom, Holiness, Justice, Faithfulness and Truth; but I shall now forbear.

Now add unto this, his especial and peculiar Presence, whereby he dwells in particular Churches. Christ walking in the midst of his Golden Candlesticks; the Bedewing, the Union, the Indwelling of the Holy Ghost, whereby that Light, that Liberty, that Glory, is in a Gospel-Church, as before express'd; whereby every Appointment is filled with Divine Power, Sweetness and Glory, and each means caused to answer its intended Design, which is the very inward Glory of God; that the sensible Glory in the Temple was typical of; I say, Behold, a Church thus, in its Spiritual Beauty, Liberty, Spirit and Glory, and say of it, as *Isa. 60. 1, 2.*

152 *The Beauty of the Lord*

Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee. Ver. 2. For behold the Darkness shall cover the Earth, and thick Darkness the People; but the Lord shall arise upon thee, and his glory shall be seen upon thee.

PART III.

The Use of the Whole.

CHAP I.

To Glorify Christ.

1. **L**ET the first Use be to exalt and magnifie the Lord Jesus Christ, and God in him, which we find to be the end and design of all Discoveries, Ordinances, Priviledges and Appointments; he is the Center, in which all the Lines meet, and since the Sacrifices before the Law and the Multitude of Institutions under it, and all the Ordinances of the Gospel do debase the Creature, and point at, declare, manifest, and exalt the Lord Jesus Christ; let us fall in with the Blessed Design to stain the Pride of all Flesh, to take away all Occasion of Boasting, and give the highest Praise, Honour, and Glory unto the Lamb that is slain, and unto him that sets upon the Throne. Let our Souls magnifie, worship, and adore God in Christ; here let us stand, and admire, praise and wonder at the Glories, which are revealed to us in, and by all these Dispensations, Types, Figures, and Shadows. CHAP.

CHAP. II.

Of Trial : Wherein (to the Praise of Grace) is a Vindication, (1.) Of my Conversion and Faith in Christ. (2.) Of my Ministry. (3.) Of the Church.

2. **T**HIS may be made use of by way of Trial, *Isa. 8. 20. To the Law, and to the Testimony, if they speak not according to this Word, it is because they have no Light in them.* Believers, Ministers, and Churches must stand their Trial before this Bar; and this is as the *Fire, that trieth every Man's Work, of what sort it is: 1 Cor. 3. 12.* The great Question is, Whether we can stand before this Bar, and if we can, we may say with the Apostle; *1 Cor. 4. 3. But with me it is a very small thing, that I should be judged of you, or of Man's judgment: It is no matter who condemns us, when God justifies us; and it is before this Bar I am willing to stand, and be tried by the Word of God (in the midst of all my present Censures from other Men, Ministers and Churches)* 1. Whether I am a Believer in Christ? And, 2. Tho' most unworthy a Minister of Christ: And 3. The Church, with whom I am, a Church of Christ. I desire to stand, and fall by the unerring Word of the Lord, by which I shall be tried at the Judgment Seat of Christ in a little time; and I do in all Faithfulness declare, that as at present,

H 5

sent,

156 *The Beauty of the Lord*

sent, I hope and believe in the affirmative; so if I be not right, I shall account it one of the greatest Mercies from the Lord to convince me hereof, for I would not be deceived in my Case for ten thousand Worlds; and I have often invited any serious Christian with Thanks, to give me his Reasons to the contrary, in a Sober and Christian manner; and that I may stand fair for it, I shall endeavour as the Lord shall assist, to give a Reason of this Hope that is in me, with Meekness and Fear, being solemnly called upon to do it, from the great and most particular Opposition that is made against me in all these Respects.

1. I have given an Account of my Experience in Print, whereby such who are Spiritual may judge, whether it amounts to a real and saving Conversion to the Lord Jesus Christ; I must say again, the Case requiring it, as at first in the Words of the Apostle, *Gal. 1. 20. Now the things which I write unto you, behold before God I lie not*; and with the Apostle Peter, with a little Alteration, *2 Pet. 1. 16. I have not followed or made a cunning, devised Fable, when I made known to you the Power and Coming of Jesus Christ to my Soul*; but it is what I have felt and experienced in my own Heart, and I am capable to go no higher, nor say any more with respect to Matter of Fact.

Obj. If any say you may be mistaken.

Ans. The Case is so plain, and the Experience so gradual, step by step; the Concern of Mind so great, and so long, as leaves no room to me, to question what I have so much, and so clearly felt and known; and this Objection would lye against every Person's Experience, so that the alone Question is, *Whether that*

Expe

Experience wherever it is felt and known, makes the Person a true Believer in the Lord Jesus Christ? And if the Controversy lies here, I think it may be great Service to Jesus Christ, and the Souls of Men, to engage in it; and from my former and present Experience, I desire with all Meekness and Fear, and yet without Slavery and Bondage of Spirit, to give the Reasons of the Hope that is in me in this first Respect.

1. I am convinced, I am a lost undone Sinner in *Adam*: and by a sight of the Purity and Spirituality of the Law I am led to the continual views of the Loathsomeness and Abomination of my Heart and Nature; I am led to see Sin in the root and fountain, and there ever view my self unclean, filthy, and abominable, I behold it also in its breakings forth in Thought, Word, and Act, as the most abominable thing in the whole World. I am sensible, I have no Righteousness of mine, and yet cannot be saved without a perfect one; I know that Jesus Christ hath such a one, and that he hath all that I want; Righteousness to justify, a fountain of Blood to cleanse, and purify, that *he is made of God, Wisdom, Righteousness, Sanctification, and Redemption* to poor Sinners, that he has an Infinite Fulness, to supply all the Wants and Indigencies of the Creature, and that the Gospel makes a free Offer of the Lord Jesus in all his Riches, Righteousness, and Fulness, to the worst and vilest of Sinners; that such are invited, called, wooed, and beseeched to believe, receive, and accept of him freely, with the greatest assurances, that *whosoever comes he will not cast out*, Joh. 6. 37. and to this Word is added the Oath of God, that *By two immutable things, in which it is impossible for God to lye, they might*

158 *The Beauty of the Lord*

might have strong consolation, which have fled for refuge, to lay hold upon the hope set before them, Heb. 6. 17. Now as such a poor guilty, perishing Sinner in my self, naked, filthy and diseased, I am (thro' infinite rich Grace, and Almighty Power) enabled to cast my sinful Soul into the Arms of an Almighty Jesus, who is able to save to the utmost all that come to God by him; Heb. 7. 25. and do trust to him alone for Eternal Life and Salvation. I heartily, thankfully, and joyfully receive him, as made of God Wisdom, Righteousness, Sanctification and Redemption. I fly to him for refuge, and lay hold on him, Heb. 6. 16. so that the Reason of my Hope is the Word, the Promise and Oath of God, his Faithfulness and Truth, and from thence I have my Consolation: I am enabled to believe in Jesus Christ, as the Head of an Everlasting Covenant, and to trust in him as such, and so take solid Comfort from that Word of his, Joh. 14. 19. *Because I live you shall live also.* I am enabled to trust in his Obedience as my Righteousness; I am enabled to believe in Jesus, as the Surety of that Covenant; and thereupon lay my Sins by Faith where the Father hath laid them, Isa. 53. 6. and do (thro' Grace) believe they were laid there in Eternity, and suffered for in time, and then were carried away into the Land of Forgetfulness. I see further and greater Glories in the Covenant of Grace, and repent not in the least, but rejoyce, in that I am made to adhere to those Soul-ravishing Doctrines of the Gospel respecting Christ, his Headship, Suretyship; and Mediatorship; I rejoyce as standing in him, and his glorious Righteousness, before the Throne, so that I have Covenant-Wisdom, Power, Holiness, Justice, Faithfulness, and Truth, as well as Covenant-

Love

Love
yea,
Chr
34.
dure
ven.
w. k
ture
visi
quit
will
fuln
atte
have
Da
Thre
2
the
wit
15.
Ho
I a
fel
wi
tur
M
gi
R
un
m
se
W
th
bi
b
fe

Love and Grace, to depend, rest on, and trust in, yea, Covenant-Promise, and Covenant-Oath to Christ and his Seed; *Psal. 89. 29, 30, 31, 32, 33, 34, 35, 36.* His Seed also will I make to endure for ever, and his Throne as the days of Heaven. *V. 30.* If his Children forsake my Law, and walk not in my Judgments, if they break my Statutes, and keep not my Commandments, then will I visit their Transgressions with the rod, and their Iniquities with stripes; nevertheless my loving kindness will I not take away from him, nor suffer my faithfulness to fail. My Covenant will I not break, nor alter the thing that is gone out of my mouth. Once have I sworn by my Holiness, and will not lie unto David, his Seed shall endure for ever, and his Throne as the Sun before me.

2. Thro' the Riches of Free Sovereign Grace, the Spirit of the Lord is pleased often to bear witness with mine, that I am a Child of God, *Rom. 8. 15.* and this is an infallible Ground and Reason of Hope. If you ask how I know I am not deceived; I answer, In his own Light, he lets me see it is himself, and not another, without which he would but witness in the Dark, and in effect be none at all.

2. By the Effects of it, which humbles the Creature in a sight of his own vileness, hides Pride from Man, stains the glory of all Flesh, and causes him to give the Glory of all to Jesus Christ, viz. of Wisdom, Righteousness, Sanctification and Redemption.

It may be some poor Soul may call a holy Triumphant in Christ Jesus, Pride and Boasting; but may they know, that as *no Flesh shall glory in his presence, 1 Cor. 1. 29.* so Jesus Christ is made of God to us Wisdom, Righteousness, Sanctification and Redemption; that so, according as it is written, *he that glorieth, let him glory in the Lord:* and here we cannot glory, nor boast too much, since it is no more than what we feel and experience.

3. Thro'

3. Thro' Grace, I find and experience the new Creature, and the divine Nature as communicated, so acting in my Soul; notwithstanding, *I find a Law in my Members, warring against the Law of my Mind, and bringing me often into captivity to the Law of Sin and Death, which is in my Members; yet I love and delight in the Law of God after the inward Man.* Rom. 7. 22. I love the Doctrine of Grace for its Purity and Glory, as it is a Doctrine according to Godliness; I have not been suffered to imbibe, or receive into my Judgment the least Principle of Libertinism; but on the other hand, can truly say, no hunted Hart thirsts more for the Water-Brooks, than I for a compleat Conformity to the holy and pure Law of God, in which I see the Holiness of God instamp't, a mighty Glory and Honour put upon it by my Lord's Obedience thereunto. I know the old Nature is the old Nature still, but thro' Grace, I find a new One that loves the Lord Jesus, and is restless without the Enjoyment of him, and desires ever to be, and act to the Glory of his Name; my sinful Heart, Nature, and Corruptions are the greatest Offence to me in the whole World. I see nothing in Sin but Bondage, cruel Bondage, never was dead Carcass tied to a living Body more offensive, than the Body of Sin and Death is to me: But I shall be here condemned as commending my self, but I must answer, *It tell you, that thro' Grace, I experience the regenerate Part in my Mind, Understanding, Desires, Affection, Will, and Inclination is Self-commendation, which is not counted so among your selves.* I must say with the Apostle, 2 Cor. 12. 11. *If I am become a Fool, and you*

call

call this glorying, you have compelled me : For it is being charged as Paul was, that he was not a Disciple, nor a Minister of Christ, that gives me the Occasion, as it did him ; and what a Mercy is it for a poor Creature under all his Censures, to be able to stand the Trial of God's Word, respecting his eternal State and Condition. I heartily wish they which censure my Experience, would stand before the Test of these Scriptures following, relating to their own Estate.

1. The first is *Rom. 10. 3.* *Being ignorant of God's Righteousness, and going about to establish their own, they have not submitted to the Righteousness of God.* This was the Case of the Jews, of whom the Apostle bears Witness they had a Zeal for God, v. 2. And they sought to be justified not directly, but as it were by the Works of the Law ; and it is the Case of such, who yet are ignorant that the Righteousness of God's Nature is such, that he will not justify a Sinner without a perfect Righteousness, consisting of a compleat Obedience to his Law, and a full Satisfaction to his Justice for the Breach thereof ; and who, therefore think, that he will accept of sincere, tho' imperfect Obedience in the room thereof ; and these are the new Terms purchased by Christ instead of the old ; and therefore all their Eye and Heart is upon this sincere Obedience, which is their own Righteousness, which they establish, and submit not to the Righteousness of God ; viz. The Righteousness of Christ, so called *2 Cor. 5. 21.* They cannot submit to it, whose Principles deny that wherein it consists, and it is easie to know whose Principles deny, that Christ by his Death compleatly satisfied divine Justice

stice for the Sins of Men, for if he died for the whole World, then they must be saved, or he did not compleatly satisfie for all their Sins, neither do they submit to it, tho' they believe Election and final Perseverance; who deny that very Righteousness is imputed, which as the Covenant-Head he performed, for the Righteousness submitted to, is that of his Person, as God-Man, Mediator. It is *him, who is made of God to us Righteousness*, 1 Cor. 1. 30. neither do they submit to it that submit not to a Free Imputation thereof; which they do not, who dare not take it as a free Gift, without a Sight and View of inherent Qualifications, which receive it upon Terms and Conditions, on which they conclude it is offered; for this is receiving of Christs Righteousness upon the Condition of Works, now thro' the Riches of Grace my Experience is, that God hath brought me to receive this Gift of Righteousness freely, and renouncing all Works of my own; as giving me the least Title thereunto, or Ground for my Reception thereof. I submit to the righteous Sentence of God, to Justify none, but in a perfect Righteousness, and submit alone to the Righteousness of Christ, as Covenant-Head and Mediator, without bringing in a Crowd of Qualifications, Terms and Conditions. I pray such, who censure my Experience, to consider their own in this very Case.

2. I pray them to consider *Psalm 25. 14. The secret of the Lord is with them that fear him, and he will shew unto them his Covenant.* The Lord hath led me to take Satisfaction with *David, 2 Sam. 23. 5. in that Covenant well ordered in all things, and sure.* Let such examine, whether
their

their Satisfaction doth not arise from their personal Covenanting with God, and their sincere keeping thereof, and bringing Jesus Christ now and then, when they break it to make up the Breach, and then to it again. This shews they are settled upon a Covenant of Works, not having their Eye to the everlasting Covenant made with the Son of God, as the Head, the Surety, the Mediator, the Messenger, &c. thereof, and taking their Satisfaction therefrom; indeed the Knowledge of Covenant-Interest, brings them under Covenant-Engagement to the Lord, to be for him, and not for another. This we should do, but the Believer hath his Eye to Christ, as keeping Covenant, as fulfilling all Terms and Conditions required; that so the Promise might come on the Covenant-Seed, thro' the Covenant-Head; and on this he rests, trusts, and takes Satisfaction, and not in his own; Consider now, I beseech you, which of the two you take your Satisfaction in, and let not a deceived Heart turn you aside.

3. I pray them to consider 2 Cor. 4. 4, 6. where the Apostle in Ver. 4. gives the Character of the unconverted to be such, *Whose Minds the God of this World hath blinded, lest the Light of the Glorious Gospel of Christ, who is the Image of God, should shine into them.* And Ver. 6. It is a Note of Conversion, *That God, who commanded the Light to shine out of Darkness, hath shined into our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ.*

From

164 *The Beauty of the Lord*

From whence it is evident, that such notwithstanding all their noise of Works and Obedience, (who generally have the least) who are ignorant of the Glorious Light and Truths of the Gospel, are unconverted: Which agrees with what our Lord tells his Disciples, *Matth. 13. 11. it is given unto you to know the Mysteries of the Kingdom of Heaven, but to them it is not given.* And such who are Converted, they know, they are acquainted with, and enjoy God in Christ; they have the Light of the Knowledge of the Glory of God in the Face of Christ. Those who condemn such Experience, it is to be feared have not had the sweet Views of God in Christ themselves; for how should they condemn that in another, which they experience and like in themselves.

4. I pray them to stand the Test of *Joh. 3. 3. Except a man be born again, he cannot see the Kingdom of Heaven; and Matth. 18. 3. Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven.* There are many Conversions short of Conversion to Christ: Some are converted from a prophane Life to a Life of strict and exact Performance, some from prophane Worship, to that which for the matter of it is according to Rule; and so many are converted from one Party and Persuasion to another, and where these two meet together, it makes a shining Professor, a Man converted from Prophane Living and Worship, yea, there may be a further Conversion, *viz.* from many false Principles, to many true ones; and what now should give this Person occasion to mistrust himself, and yet for all this he may not be converted, and become as a little Child; be converted

verted from his Opinion and Conceit of himself, and become as a poor helpless Infant cast forth in its Blood, to the loathing of his Person: all these Conversions before-mention'd have strengthened self, and the more Experience of this nature he hath, the less need he sees of Jesus Christ: That is the Person that is born again and converted, that as a poor helpless Infant in his Sin and Misery; as a poor miserable lost and undone Sinner, renouncing all these things as Trufts, Rests and Props, believes on the Lord Jesus Christ for Righteousness and Strength, and so is converted from self to Christ, from Sin to Holiness, and from Satan to God.

2. I desire to stand the Trial of God's Word also. Whether I am called of God to the Work of the Ministry; and herein I have no less than the Apostle *Paul* for my Example, when he was censured he puts himself upon the Trial, and gives proofs of his Call to the Ministry, 2 *Cor. Chapters 10. 11, 12.*

1. With respect to Qualifications, the Church and People of God, are to be the Judges, and yet I think that Man will never go forth with Spiritual boldness in the Work of the Ministry, that doth not apprehend and experience the Lord hath anointed him by the Holy Ghost, and in his Measure so fitted him, by giving him such Ministerial Talents and Abilities, as woe be to him if he doth not make use of them, 1 *Cor. 9. 16. Necessity is laid upon me, yea, woe is me, if I preach not the Gospel.*

Then

166 *The Beauty of the Lord*

Men are made Ministers by the Gifts of the Holy Ghost, so as the Learned Dr. Owen saith, in his Discourse of Spiritual Gifts, p. 257. *Where there are no Spiritual Gifts, there is no Ministry at all:* and in this whole matter the Dr. speaks my Sense and Judgment, who declares there are three Spiritual Gifts, that the Holy Ghost endoweth Men withal, who are made Ministers of Christ, pag. 258.

1. The first is Wisdom, or Knowledge, or Understanding the Mysteries of the Gospel, the Revelation of the Mystery of God in Christ, with his Mind and Will towards us herein. These Things may be distinguished, and they seem to be so in Scripture, sometimes I put them together, as all of them denote that Acquaintance with, and Comprehension of the Doctrine of the Gospel, which is indispensably necessary unto them, who are called to preach it unto the Church: This some imagine an easie matter to be attained ----- the Cursory Perusal of a few Books, is thought sufficient to make any Man wise enough to be a Minister, and not a few undertake ordinarily to be Teachers of others, who would scarcely be admitted as tolerable Disciples in a well-ordered Church. ----- The sole Enquiry is, Whence we may have this Wisdom, seeing that it is abundantly evident, we have it not our selves, that in general it is from God; that it is to be asked of him, the Scripture every where declares, see Col. 1. 9. Chap. 2. 2. 2 Tim. 2. 7. Jam. 1. 5. 1 John 5. 20. And in particular, it is plainly affirmed to be the especial Gift of the Holy Ghost, he gives the *Word of Wisdom*, 1 Cor. 12. 8. And it is the first Ministerial Gift he be-

flows

flows on any, where this is not in some measure, to look for a Ministry, is to look for the living among the dead; and they will deceive their own Souls in the end, as they do those others in the mean time, who on any other Grounds, do undertake to be Preachers of the Gospel. This condemns all our legal Preachers at once.

2. With respect to the Doctrine of the Gospel, there is required unto the Ministry of the Church, Skill to *Divide the Word aright*, which is also a peculiar Gift of the Holy Ghost; 2 Tim. 2. 15. ----- Ministers are Stewards in the House of God, and Dispensers of the Mysteries thereof; and therefore it is required of them, that they give unto all the Servants that are in the House, or do belong unto it, a meet Portion according unto their Wants, Occasions and Services, suitable to the Will, and Wisdom of their Lord and Master. Luke 12. 42, 43, &c.

3. The Gift of *Utterance* also, belongeth unto this Part of the Ministerial Duty in the Dispensation of the Gospel; this is particularly reckoned by the Apostle among the Gifts of the Spirit: 1 Cor. 1. 5. 2 Cor. 8. 5. ----- and he declares, that the Nature of it consists in the Opening of the Mouth boldly, to make known the Mysteries of the Gospel, as also Col. 4. 2. Now this Utterance doth not consist in a Natural Volubility of Speech, which taken alone by it self, is so far from being a Gift of the Spirit; or, a thing to be so earnestly prayed for; as that it is usually a Snare to them that have it, and a Trouble to them that hear them:

' them: Nor doth it consist in a Rhetorical Abi
 ' lity to set off Discourses with a Flourish o
 ' Words be they never so plausible or enticing
 ' much less in a bold corrupting of the Ord
 ' nance of Preaching, by a toolish Affectation o
 ' supposed Elegancies of Speech, quaint Expres
 ' sions, and the like Effect of Wit, that is Fan
 ' cy and Vanity, but he shews it consists in fou
 ' Things. 1. In Liberty of Speech, 2 Cor. 6
 ' 11. 2. In Boldness and holy Confidence. 3
 ' With Gravity of Expression, and Soundness o
 ' Speech, which cannot be condemned, Tin. 2
 ' 7, 8. 4. With Authority accompanying th
 ' Delivery, that so the Hearers may receive th
 ' Word, not as the Word of Man, but as it is in
 ' deed, the Word of God.

2. With respect to Call: My inward one
 have declared already in my printed Experien
 ces. The Lord having revealed such glorious
 Truths to me in the bright Light of his own
 Spirit, he having brought me off from those
 false Bottoms I rested upon, and knowing how
 very many rested upon the same; I was filled
 with strong Desires, and in great Compassion
 to Souls, to preach the same Grace, the same
 Jesus, the same Truths to others, which he
 graciously revealed to me, and to warn others
 from resting on their self-righteous Bottoms as
 did, and I had many Scriptures with mighty
 Power brought home, and applied to me, which
 I could not resist; as I have given an Account
 of already.

2. As to my outward Call: After I was unan
 imously received by the Church, upon the giv
 ing in my Experience, and having an Account
 of my whole Case: They called me forth to preach
 among

among them, during my abode with them; which
did; and then afterwards sent me forth to
preach the Gospel, with this Letter following.

*To the Church or Churches of Christ, where-
soever these may come, or whomsoever these
may concern, the Church of Christ at Pul-
ham, in Norfolk, sendeth, Greeting :*

BELOVED in our Glorious Head *Christ*
Jesus: These may satisfy you, that the
Bear *r* hereof, viz. Mr. *Joseph Taylor*, is a Mem-
ber of our Church, in full Communion with us,
and one that we judge to be an Eminent In-
stance of Free, Rich, Glorious Grace, whose
Communion with us hath been very comfort-
able to us: Also having tasted and tried the
Gifts and Graces of the Spirit, which God hath
eminently furnished him with; we can't but judge
him eminently fitted for Publick Service for
Christ, both in the Church and the World; and
accordingly we have given such Licence and Au-
thority to him, to Preach the Gospel of our Dear
Lord to the blind World, which as a Church of
Christ, and by *Christ's* Authority we are capable
of giving him, praying that the Divine Presence
may be with him, and that Glorious Success may
be granted to the Ministry of Reconciliation, by
the Lord committed to him.

Subscribed by Us, in the Name of the rest, at
our Church-Meeting, the Fourth of the Third
Month, 1701.

Object.

Objct. The Church ought not to have receiv'd you before, you had given satisfaction to the Churches in *London*, with whom you were concerned.

Answ. I desire to be tried by the Word of the Lord in this Respect also, and it would be but repeating the same thing over again, to give an Account here of what I have done in order hereunto, having declared it in my first Book, *Grace*, *Grace*: p. 208. whereto I refer you. My Eye then was upon what was Rule in such a Case, and I endeavoured to keep close to it, and I am very well satisfied, I was enabled to do my Duty herein, and did much more than of necessity was laid upon me; and accordingly when I came to a Gospel-Church, so they judged, and received, and comforted, and rejoyced over me. And it is not to be thought, but that a Church of such differing Principles from me, should use all means whatsoever, to prevent me from coming forth to shew the exceeding danger of their own Principles, which I had declared against, as being the Reason of my fixing upon my own Righteousness, and would use all means against my Preaching, and Declaring that Special, Infinitely Free, Sovereign, Eternal and Unchangeable Grace, which they cannot bear to hear exalted.

Thirdly, God hath own'd and seal'd my Ministry: 1. By the Conversion of Sinners to Jesus Christ, to the praise of whose Grace there are glorious, undoubted Instances, who are praising the Lord for such a poor Creature, as the Instrument in his Hand for the quickning of their dead Souls, the opening of their blind Eyes, and revealing the Lord Jesus to them in Power and Glory.

2. In the Hearts of his own People, who bear witness it is the Voice of Christ, and not of a stranger, to whom it hath been own'd for the increase of Light: The strengthening of their faith, the helping of their Joy, the begetting Assurance, and Increase of Holiness.

3. By his gracious Presence with me in the work, according to his Word, I will never leave thee, nor forsake thee, and lo, I am with you alway, Matth. 28. 20. and also by his holding my hand, and owning of me in the face of all opposition.

Object. But how can you stand the Trial of that Word, 1 Tim. 3. 7, 8. *Moreover he must have good report of them that are without, lest he fall into reproach, and the snare of the Devil.*

Ans. How could Paul stand it who was, 1 Tim. 1. 18. *Before a blasphemer, and a persecuter, and injurious; and yet he not only obtained mercy, but was into the Ministry, v. 12.* What could he have good report for before Conversion, unless it was being a Pharisee, and persecuting the Church: and how could Peter stand it, who in the Publick was all cursed and swore, and denied Christ; and yet he did this after Conversion, when he was an Apostle, yet he was called by Christ to preach in the same City, and to feed his Lambs; and afterwards calls himself an Elder, 1 Pet. 1. 5. I have inquired already in the Answer to this Question in my Vindication of Grace, pag. 139. Whether the Apostle intends by evil report, such which are causeless and without ground, or such which are just and due.

He cannot mean such which are unjust, for then he would condemn himself, and the rest of Apostles, and Ministers of Christ, who past off evil report from them which are without.

2. In I 2. Then

172 *The Beauty of the Lord*

2. Then we must understand it of such reports which are reasonable and just; and here we must inquire whether they are such before Conversion, or after Conversion.

1. He cannot mean such before Conversion, for then he would condemn himself, who before was a blasphemer, and whatever report he had without, he had such an evil one within, as that when he assay'd to joyn himself with the Church at *Jerusalem*, *they were afraid and said, He was not a Disciple*, Acts 9. 26. and this would be to condemn the Generation of the Just in all Ages, who from the most notorious Sinners have become the most Eminent Preachers of God's Word; and are more fit from their own Experience to speak to the case of vile Sinners, and to preach the Gospel to them.

2. Neither can he mean such after Conversion, upon the account of Sins committed and repented of; for then he would condemn *Peter*, whom Christ called to feed his Lambs, having increased him to it by his Grace in his recovery, and gives him a Charge when he was restored to strengthen his Brethren.

Agreeable to the case of *David*, who makes it an Argument with the Lord, *Psal. 51. 12. Restore unto me the joy of thy Salvation, and uphold me with thy free Spirit; v. 13. Then will I teach Transgressors thy ways, and Sinners shall be converted to thee*. And indeed for a Man to be evilly-reported of for sins repented of, is as unjust as for a Man to be evilly-reported of, for that he never had done, because they ought to be forgiven and forgotten and done away, as if they never had been; otherwise how shall we pray the Lord to forgive us our trespasses, as we forgive them that trespass against us.

would we have our own remember'd and cal-
over by the Lord, no more should we the
ingressions of our Neighbours.

The meaning of the Text, therefore to me, is
That he be a Man, whose present Conver-
sion, is justly of good report to them that are
about, that he be blameless, the Husband of
a Wife, no striker, no brawler, nor covetous,
not that we are to suppose his like Passions and
Familiarities with others, or the evil report of a
Neighbourhood, or his Falls or Sins truly re-
lated of, either renders him unqualified at first,
incapable afterward; and since it is thus, I
made in my own Soul to stand before the Lord's
Expectation, as a Minister of the Lord Jesus Christ, tho'
without any Pharisaical Compliment; I cannot
wonder, and admire, and adore, that the Lord
should call such a one; I must say with Paul in
measure, 1 Tim. 1. 12. *And I thank Jesus Christ*
Lord, who hath enabled me ----- putting me into
Ministry, who before was a Blasphemer, &c. I can-
not but admire he should call such a one, but so
he hath caused me to say in my measure, as
Great Minister of the New Testament, *Isa.*
6. The Spirit of the Lord God is upon me, because
he hath anointed me to preach glad tidings to the meek,
he hath enlightned my Mind, and led me
the sweet overcoming Mysteries of Christ.
God in Christ, of God in Covenant: He
opened my Heart to poor Sinners, and I
and long for the Conversion of my for-
done People and Friends, who are resting up-
on the Covenant of Works, as I did, tho' they see it
they are (I am sure it's no breach of Char-
ity, but it is the greatest Charity to their poor
Soul

174 *The Beauty of the Lord*

Souls to say) so Ignorant of God's Righteousness, and going about to establish their own, they have not submitted to the Righteousness of God; Rom. 10. 3. God hath made me Instrumental to the Conversion of many, and I hope will of many more. The Lord hath opened my Mouth, and enlarged my Heart, and held my Hand, for which my Soul adores him; he hath humbled me, and doth so that all the Glory may be to himself; for such Creature can have nothing but Shame and Contempt. I am led indeed to see such Unworthiness in all respects, after such Grace receiv'd that I abhor my self in dust and ashes. I am often strangely beset with it, backt with all the Arguments us'd by the many that oppose me: there are none of them unconsulted nor unthought of by me; but when they are weighed in the Ballance of the Sanctuary, they are found wanting. For,

1. If a Person in his measure is gifted by the Holy Ghost, knowing in his own Soul, that what he receives is from him, whereby his Soul is taught, his Mouth opened, his Heart enlarged, and his Unworthiness is no bar, for he stands and ministers before the Lord, in the perfect and complete Righteousness of Jesus Christ imputed to him, and put upon him; and in this thro' the glories of his Grace am I made to see I stand justified before him; and therefore have Boldness and Access with Confidence by the Faith of him.

2. The Scandal and Reproach of the World is no bar: For *David* was the Song of the Drunkards; and *Peter's* Denial of *Christ* in the publick Hall of the City, with Cursing and Swearing, must needs be so; but they must preach notwithstanding, and *Peter* in the same City where he deny'd *Christ*, must he preach him; there where he cursed and swore he knew him not, there must he confess him, and preach to the People, that such who believed not on that very Name which he denied, should perish: And indeed it is so far from being a Scandal, and a Reproach, as that to the Lord it is a Name of Joy, a Praise, and an Honour before all the Nations, to pardon and cleanse the Iniquities of such vile Sinners, *Jer.* 33. 8, 9. And thus he doth as Patterns of his All-long suffering to others; *1 Tim.* 1. 16. and therefore they ought to be manifest, and held forth before their Eyes.

3. Therefore Sins truly humbled for, and repented of, are no bar, either before or after Conversion; the first hinder'd not *Paul*, nor the last *Peter*; and it is a Rule among the Men of the World themselves, to pass by what is acknowledged and repented of, and they generally scorn to mention it to a Man any more; but however it is among the World, it should be so among the People of God; who are to remember them no more, than they would have the Lord remember their own.

4. The Censure of Ministers and Churches is no bar. For,

176 *The Beauty of the Lord*

1. Some judge for, as well as against: And

2. To the Law, and to the Testimony, if they speak not according to that Word, it is because there is no light in them; Isaiah 8. 20. and it is that Bar I am standing before; and we find the whole Church at Jerusalem mistook the Apostle Paul's case, who when he assayed to join himself to the Church at Jerusalem, they were all afraid of him, and believed not that he was a Disciple; Acts 9. 26. notwithstanding it was three years after his Conversion and Preaching, Gal. 1. 18. But I will let you know, what I understand from the Word of God, is a Bar.

1. Where there is Humane Learning only and no Grace in the Heart; Except a man be born again, he can no more truly preach Jesus Christ, than enter into the Kingdom of Heaven. John 3. 3. such a one is not to be admitted a Member, much less called to be a Preacher by the Church of Christ.

2. Where there is Humane Learning only, and no Spiritual Gifts for preaching of Christ, the Gospel, and the Mysteries thereof are not attained; as the Learned Dr. Owen himself saith by the Learning of Arts and Sciences, and by Reading of Books; but it is a Spiritual Gift whereby the Person is made able to Open, Divide, and Apply the Word of God, in a manner so adapted, to the great Designs of Conversion and Edification, as such who, have only Humane Learning, cannot do.

3. Where

And 3. Where there is an Unholy Life, or Sin unrepented of, a Minister of Christ should be an Example to the Flock in all holy Conversation and Godliness; as in Doctrine, so in Purity; he should represent Christ in his Patience, Humility, Love, Compassion, and holy Walking; he should be blameless, vigilant, sober, of good Behaviour, &c. 1 Tim. 3. 1, 2, 3, 4, 5, 6, 7. he should be as the Steward of God, not self-willed, not soon angry, not given to Wine, no striker, not given to filthy Lucre; but a lover of hospitality, a lover of good Men, sober, just, holy, temperate, &c. Tit. 1. 7, 8, 9, 10. Now what shall a poor Man say of this?

1. In the sense of all the vileness of his Heart and Nature, where he sees himself as bad as the worst, must this hinder him; if it doth, then there must be no Ministers in this World.

2. What shall he say in the sense of his daily Infirmities, for he finds himself as *Elijah*, a Man of like Passions with other Men; if this must hinder, then there must be no Elders, until Men can be found without such Passions and Infirmities.

3. Therefore what shall he say in the sense of his liableness to Sin and Fall, and Dishonour the Lord by them; he can't find that a Minister is any more secured than a Private Member, as is evident in the Instance of *David*, *Solomon*, *Jonah* and *Peter*; if the Lord please to let his Hand go, he runs down with the Stream of his Corruptions, as well as other Men, and not knowing but it may be so, must this hinder? if so, then we shall have an Office appointed which no

178 *The Beauty of the Lord*

Man dare undertake: No, he is to trust himself in the Hands of the Lord, and there is need of the continual Exercise of Faith to wash in the Blood of *Christ*, and of Repentance, to turn from Sin to the Lord; and where there is this, the Person stands fast in the midst of all his Infirmities, as in the Righteousness of *Christ*, before the Throne, so in his Ministerial Office, before the Lord; and herein thro' the Riches of his Grace, I can appeal to him, and stand this Trial with Comfort.

3. I desire also to stand the Trial of the Word of God, whether we be a Particular, Visible Church of the Lord *Jesus Christ*; and according to the Description given in *Pag. 130.* so have we been enabled to act. Which I shall give a brief Account of.

1. The Lord was pleas'd to bless my Ministry, to the Conversion of several; who afterwards were desirous to enter into a Church-state; and accordingly we set apart a Day of Fasting and Prayer, to seek the Lord for Direction, from those Words, Cant. 1. 8. *Go thy way forth by the Foot-steps of the Flocks, and feed thy Kids besides the Shepherds Tents.* Whereby we were directed to observe, and to follow the Foot-steps of the Apostles, and Disciples of our Lord *Jesus Christ*, in gathering of Churches, and accordingly,

2. They

2. They having given an Account of their Experience of the Work of God upon each others Souls, and believing each other to be Believers in the Lord *Jesus Christ*; they did give up Themselves to the Lord, and to one another, in a Holy Bond and Covenant, written and signed by them, to walk together as a Church of the Lord *Jesus Christ*, in the Faith, Order and Ordinances of the same. Thus they became a Church Essential. For here is.

1. The fit matter of a Church of *Christ*; viz. Believers living, lively Stones.

2. The true Form, which brings these Materials into a Building, and House for God, and for either the Congregational or Baptized Churches; to condemn such from being a Church of *Christ*, is to condemn their own avow'd Principles.

Object. There is but one Objection pretended against this; and that is, That these are made up of Members of other Churches, and Excommunicated by them.

Answer. Several of them were such, that came off with me from the General People, who were fixed upon the same Foundation, as my self formerly was, whose Affections to me I believe, at first drew them to hear me; but now having received the Grace of God in my own Soul, and relating my Experience to them, and preaching from that Text, 1 Cor. 3. 11. *Other foundation can no man lay, than that is laid, which is Jesus Christ.* These Weapons were made mighty thro' God, for the pulling down their strong

180 *The Beauty of the Lord*

Hold; they were convinced, that they had been all this while, building upon the Sandy Foundation of their own Righteousness, being ignorant of the way of God's Justifying a Sinner, freely by the Righteousness of Christ, imputed without Works; but now were made to believe, and rejoyce herein, casting their Idols to the Moles and the Bats, and giving the Honour of their Justification and Sanctification to Jesus Christ alone, and not to their own Care, Diligence and Endeavours; and yet hereby made the more truly diligent, to walk in the Ways and Ordinances of the Lord.

These Persons receiving such Benefit under the Ministry of the Word, they could not but adhere to it, and being sent for to manifest their Repentance, for hearing of me; and instead of that bearing witness to the Grace and Power of the Lord with me, they were dealt with by the Church at L's Hall, and for no other reason as the Church themselves well know.

And since this, some Members of other Baptist Churches, the Lord hath cast under the Ministry, and it being (as they with all seriousness and solemnity declare) exceedingly Blessed to them, and own'd for the Increasing of their Light, the Strengthening of their Faith, reviving and quickning of their Souls, and finding his gracious Presence with them. Some have heard at times so long, as the Church knowing thereof have called them to manifest Repentance, and to promise never to hear more; which they not being able to do, they have cast them out of their Communion. Other

have desired to remove their Communion to us; but when they came to ask for a Dismission, they were assured of an Exclusion, unless Repentance was manifested; and Promises made, to hear me no more. And it is well known what is now agreed upon, which with all the rest I desire at no time to mention; but when a just Defence of the Cause of Jesus Christ in our Hands calls for it: Now can any blame us for receiving such Persons, when they manifest this to us? No, let them if they please by their Exclusions send us many more such Holy and Glorious Believers.

We allow of no disorder nor disorderly Persons among Us; but as we have Covenanted, so we desire to keep close to Rule and Order: and becoming thus a Church Essential, they were desirous that I might become their Pastor, and intreated a Remove of my Membership, which they sending down an Account by Letter to the Church, how the Lord had been pleased to succeed the Ministry, and that it was likely to be more for the Interest of our Lord Jesus Christ, for me to be here; some time the Church sent a Letter of Dismission, signed by them; and then in a Solemn manner they proceeded to my Election and Call, to be their Pastor; the which I laid before the Lord, with a Consideration of every Case and Circumstance; and what was said to Peter that denied him, was said to me, John 21. 15, 16. *Wilt thou love me more than these? Lord, thou knowest I love thee; Then feed my Lambs; v. 16. Feed my Sheep; v. 17. Feed my Sheep.* They were poor

182 *The Beauty of the Lord*

poor Out-casts, and therefore, tho' at the same time, I had the Call of a Church at Colchester, with a Promise of Provision for my Family, which I doubted not; and here I had nothing, yet my Heart was to these poor Lambs, whom the Lord had given to me; and I had that Gracious Word, *Isa. 42. 6. I have called thee in Righteousness, and will hold thine Hand*; and for my outward Supply, I had that *1 Cor. 9. 9. For it is written in the Law of Moses, thou shalt not muzzle the Mouth of the Oxe, that treadeth out the Corn, doth God take the Care of Oxen*; since he hath called me to thresh out his Corn, he will not muzzle my Mouth, and with a holy Fear and Awe, and yet with a comfortable Satisfaction, I have thrown my self in the Arms of the Lord Jesus Christ, to be kept, upheld, and carried thro' the Work by him, and I hope, I can say (in the midst of all mistaken Apprehensions concerning me) *None of these things move me, neither count I my Life dear unto me, so that I might finish my Course with Joy, and the Ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God. Acts 20. 24.*

The Faith and Order of this Church you have had an Account of, from whence I conclude, they are built upon Christ the Rock, and I well hope, all Attempts will be in vain against it; and may the Lord shoot an Arrow of Conviction in the Heart of those Builders, who are set against it to rase it up, that may cause them to give over their Enterprise, and enquire into their own Building, whether their Builder, their Foundation, their

Ma

Mat
I ca
the
Hol
Chri
Tha
the
givi
ethe
a C
bira

H

T
how
were

1.
Tim
Day
it st

Materials, their Form, and their End is right. I cannot but with full Satisfaction see, That the Builder of our little despised Church is the Holy Ghost: That the Foundation is the Rock *Christ*: That the Materials are lively Stones: That their Form or Being put together, is by the Holy Ghost in his Power and Strength, giving themselves to the Lord, and to one another in a holy Covenant, to walk together, as a Church of *Christ*; and the end is, to be a Habitation of God thro' the Spirit.

CHAP. III.

How the Churches are fallen in this Age.

THE Third Use from what hath been said, may be, To shew how the Tabernacle of *David* is fallen down; or, how the Churches are fallen from what they were, and what they should be.

1. From what they were in the Primitive Time, when this Temple was first built in the Days of our great *Solomon*, and his Disciples, when it stood with the Glory of extraordinary Gifts, as
work-

184 *The Beauty of the Lord*

working of Miracles, the Gifts of Tongues, Prophecy, &c. And so, with extraordinary Officers, as Apostles, Prophets and Evangelists, added to the Ordinary Gifts and blessed Fruits, Graces, and Effects of the Spirit, the Faith, Ordinances, Rule and Order of the same with the Ordinary Officers therein.

2. From what it should be in all times, the extraordinary Gifts of the Spirit, and the extraordinary Officers therein, were not essential to the Being of the Church, but to the first Settling and Confirming the same, both then, and in after Ages: And when this End was answered they ceased, tho' the History thereof confirms the Gospel to our Faith to this Day. *Heb. 2. 3, 4.* The Church therefore essentially, yea, and organically considered, may be, and is without them; and as thus considered, I have represented, and discoursed of it in the foregoing Treatise, and from that Pattern, we may cast our Eye upon the Tabernacles and Churches among us; and consider how they are fallen.

1. With respect to Spirituality: There is somewhat of the outward Form left, tho' not much of that neither, according to the Primitive Pattern; but is it not as a Body without a Soul? a Carcass without a Spirit? Is not the Life and Spirit of these Witnesses taken away? What formal Things are Church-Assemblies and Communion! They meet together, and see one another, and part without Imparting that Soul-livening Experience to each other, which it might be hoped, the Lord hath given to them!

What

What a formal set Thing is Preaching and Hearing! To what strange Ends and Purposes is it kept up! And how strange a Use is made of it! From the Threats of the Law, People come to hear the Gospel; and sit at Mount Sion (or at least that which should be so) as if they were under Mount Sinai: Who is there discerns an inward Beauty, Glory and Mystery in every Thing externally appointed, and so performed in the Church; that as the Angels, so Men, by these might learn the manifold Wisdom of God, Eph. 3. 21. Who sees the Beauty of the Lord in Church-Union and Communion, in the Officers appointed, in the Admission of Members, of Baptism and the Lord's Supper, &c. Is it not to be feared, the main Body of Churches is made up of carnal Men, who have only carnal Eyes, and therefore cannot look thro' the external Part of an Ordinance, to the inward Beauty and Glory thereof? Is it not a strange Case, that a Company of dead and carnal Men, should covenant together, to walk as a Church of Christ in spiritual and living Ordinances; and that such who were originally Churches of Christ, and began to build with lively Stones, should degenerate and bring dead ones in; who make room for more, till at last the Spiritual Stones are gone to Heaven, and the dead Ones left.

2. How are they fallen with respect to Light, are there not Ministers and their Churches, who in the Judgment of Charity must be allowed to be Believers, of whom we scarcely can tell, how that Text may be applied to them, Mat. 11. 11. *He that is least in the Kingdom of*
Hea-

186 *The Beauty of the Lord*

Heaven, is greater than he. If they are Believers, they are very dark ones, to whom the Glorious Doctrines of the free Justification of a Sinner without Works, the Imputation of the Sins of the Elect to Christ in Eternity, as Surety; Christ as the Head of the Covenant of Grace, performing the Conditions thereof; that all Covenant-Blessings might come upon the Covenant-Seed, thro' free and unconditional Promises, of the Fœderal Union of the Elect with Christ as Covenant-Head, and standing in his Person and Righteousness, as the great Representative Head of the Elect, &c.

I say, to whom these Doctrines are very offensive, and call them Whimlies and Fancies, speak to them of their own personal Covenanting with God, and building much of their Comfort and Hopes thereupon, and you hear enough; but if you speak of an everlasting Covenant, made with Christ the Head, and with us in him as the Covenant-Seed; and grounding all our Hopes and Comforts there, they are afraid to entertain the Doctrine, least it should beat them off from their Works and Duties;—that because in *Mat. 11. 28.* and *Isa. 55. 9.* the Lord calls the *Heavy laden* and *Thirsty*, therefore they conclude these are Conditions and Qualifications for Coming to Christ; to tell them the Sins of Believers past, present, and to come, as to, and by God, are pardoned, appears very strange; and are apt to think, that as they are committed and repented of, so they are pardoned and forgiven: Some will distinguish themselves, indeed, from others, by the Doctrine of Election, denying Free-will and Asserting final Perseverance

severance, when many who profess them, shall be sounder in the Doctrine of imputed Righteousness than they. I often wonder, for what they should make Separation, and I do believe, had not the good old Reformers given these Doctrines such a Brand of Ignominy, they had shaken Hands long before. Now some hold Election, and yet deny Reprobation; tho' there can be no Choice, unless some be left, deny Free-will, and yet believe the Spirit's Influences depend upon the Creature's Act; profess Righteousness is imputed without Works, upon the Conditions of Repentance, Faith and sincere Obedience, that Christ is free, and yet dare not receive him before they have presented to him a good Heart, that their Obedience ought to be Evangelical, and be influenced to it by the Law's Threats and Promises, with abundance more; but it is certain, unless those Persons Experience be better than their Profession; however, they pass now the Judgment of our Charity, they will not the Judgment of the Great Day. Hereupon,

3. How are they fallen with respect to Liberty, one would think they have *Received the Spirit of Bondage again to fear*; Rom. 8. 15. Liking to be under the Flashes of Mount Sinai, thinking it safe to walk in the dark, under Doubts and Fears; they have abundance of Fears, and seldom any Joy, and like to have it, and so putting Assurance far from, and judging others, who are triumphing in the Knowledge of their Covenant Interest in the Lord, that in their Addresses come with the Veil upon their Faces, and with that Fear and trembling, which accom-

188 *The Beauty of the Lord*

accompanies it: whilst others enter into the holiest of all, with Boldness, by the Blood of Jesus; and draw nigh, with a true Heart, in the full Assurance of Faith, having their Heart sprinkled from an evil Conscience, &c. Heb. 10. 19, 20, 21, 22. like the Elder Brother in Luke 15.. are angry at Prodigals being received into the Family; and welcomed home with the fatted Calf, with Music and Dancing, and making merry, and the Angels in Heaven rejoycing over and with them; yet sticking in their Qualifications for their Coming to Christ, looking on Repentance, Faith and sincere Obedience, to be the Conditions of that Covenant, which they are the freely promised and given Blessings of, I ask the free Believer, is there not abundance of this Legal Spirit, this Spirit of Bondage upon them in their Assemblies, visibly, and plainly appearing, and hereupon, how carnal, how poor, how lean, are are their Services and their Souls. *Where the Spirit of the Lord is, there is Liberty.* 2 Cor. 3. 17.

4. Is not the Glory departed, or at least standing over the Threshold, Ezek. 9. 3. Chap. 10. 4. v. 18. What is there of his glorious Presence, of his mighty Power exerted, and his glorious Grace magnified in the Conversion of Sinners, and Edification of Saints? Do our Churches for spiritual Glory and Presence, look like those that the Temple of old was typical of, by the sensible Glory that was in it; 1 Kings 8. 11. and where is the Spirit in his spiritual Gifts and Operations?

1. In his Spiritual Gifts: 1. Of Preaching, is it not now more by humane Art and Attainments, than from real Gift? What is now in Vogue, is it not Sermons composed of a set of artificial Words; wherein the Man appears Learned and Ingenious, practicing upon the Holy Bible with such Metaphysical, Logical, and Rhetorical Terms, as are Learned out of the Schools. I condemn not the Use of Learning to such, who have Gifts from the Holy Spirit to preach Christ, by whom it is sanctified, and generally is made Use of as a Weapon against the Abuse thereof; as in the Learned Dr. Owen and others: But whilst this hath been modestly decry'd in the latter Age, how is it advanced in this, in a manner to the total Destruction of the Gift of Preaching, as he complains very much of in that Day. Therefore,

2. As to the matter of Preaching: How little of Christ is preached, and the Way of God's saving Sinners freely by him, and of Justification by his perfect Righteousness, without the Works of the Creature? How seldom is there a free Offer of Christ made without the Clogs of Conditions, Terms and Qualifications? How little of the Covenant of Grace and Redemption opened, and the Freeness, Sovereignty and Unchangeableness of the Grace of God declared? Where are the Solicitations, Beseechings and Wooings of Sinners, to accept of Christ freely? Are not the most afraid to preach up the Grace of God in its Freeness, Sovereignty and Extensiveness, lest the People should from thence take Liberty to sin, but preach the Law and Duty without this glorious Grace, to influence

influence them thereunto; and what is the effect of all this Law, and School-preaching? Why, God disowns it; his Presence is withdrawn, he leaves them to their Ingenuity, Sinners are not converted under it, some few are reasoned into external Performances, and a sober Life; but as the Matter is not suggested by the Holy Ghost, and the Words are not *the Words which the Holy Ghost teacheth*, 1 Cor. 2. 13. but the *enticing Words of Man's Wisdom*; so the Holy Ghost will not own them, and therefore to their astonishment doth he own Men taught by the Holy Ghost, Learned and Unlearned, and oftentimes the meanest of the latter, to do that which all their Exact and Fine Preaching cannot do: That so as it is written, *I will destroy the wisdom of the Wise, and will bring to nothing the understanding of the Prudent: Where is the Wise? where is the Scribe? where is the Disputer of this World? hath not God made foolish the Wisdom of this World?* 1 Cor. 1. 19, 20.

2. Of Prayer. Zach. 12. 10. *I will pour out the Spirit of Grace, and of Supplication. I will pray with the Spirit, and the Understanding also*, 1 Cor. 14. How far is this from a Set of Florid Words, as if the Lord (like their Hearers) is charmed with the Eloquence of the Schools? What think you of getting Prayers by heart *Verbatim*, as Sermons? This may serve in these times of Peace, when the Stalk of Profession is so great and high, but the least Winter and Wind of Persecution will wash off this Paint, and blow away this Chaff.

3. Of Rule, which is by a peculiar Gift of Wisdom, appearing in the Elders, for the Good, Welfare and Edification of the Church, for the Increase of Faith and Obedience, in all the Members thereof, in subduing and mortifying of Sin, in fruitfulness in good Works, in the confirmation and consolation of them, which stand, and in the raising of them that are fallen, and the recovery of them that wander in the growth, and flourishing in mutual Love and Peace; *Dr. Owen Spiritual Gifts, Pag. 270.*

4. In the Gifts of the Spirit upon the Members thereof, according to 1 Pet. 4. 10. *As every Man hath received the Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God. Ver. 11. If any Man speak, let him speak as the Oracles of God; if any Man minister, let him do it as of the ability which God giveth; that God in all things may be glorified thro' Christ Jesus, to whom be Praise and Dominion for ever, and ever, Amen.* Where are now either these Gifts to minister withall, or Liberty and Encouragement given for the Exercising of the same? Is not the Tabernacle of *David* fallen down, with respect to these Gifts?

Lastly, How are they fallen in the Practice of True and Evangelical Obedience and Holiness?

1. As for Legal Persons and Churches, they have none; all as they do is but the outside or Form, a Carcase, an Appearance of whom the Lord saith, as *Isa. 1. 11, 12, 13. To what purpose is the multitude of your Sacrifices to me, saith the Lord;*

Lord; I am full of the Burnt-offerings of Rams, and the Fat of Fed-beasts; I delight not in the Blood of Bullocks, or of Lambs, or of He-goats; v. 12. When ye come to appear before me, who hath required this at your hands, to tread my Courts? v. 13. Bring no more vain Oblations, Incense is an abomination to me, the New-moon and Sabbaths, the Calling of Assemblies I cannot away with; it is iniquity, even in the Solemn Meeting.

Thus it must be truly said, to what purpose is your Praying, Reading, Meditating, and Preparations in the Morning at Home, and your great and many Services in the Church, your Preaching, Hearing, and Writing Sermons, and your Alms and Deeds there done, and your Examinations, Catechising, Repeating and Praying afterwards; and so your diligent Observance all the Week from Morning to Evening; to what purpose is it? It is Iniquity, even the most Solemn Meeting, whilst these are made your Peacemakers, your Atonement for mispending Time past. Whilst these are depended and rested upon, as the sincere Obedience, which is accepted of, as our Righteousness for *Christ's* Sake, in the room of that which is Perfect and Compleat; whilst these are putting *Christ* by, and are (as it were *Rom. 9. 32.*) offered up to serve such purposes, as only the Lord *Christ* in his Obedience, Death, Resurrection and Intercession can do.

2. As for such, who have received the Doctrine of free, and unchangeable Grace and Love, in, and thro' the Lord *Jesus Christ*, I wish there was no just occasion of Complaint to be made by our selves and others, in this respect. How great and strong are the Obligations to the strictest, Obedience and most exact Holiness?

how

How doth the Grace of God teach, and the Love of Christ constrain? and yet what just Complaint have we against our selves and others against us; that it no more prevails, for the mortifying Sin, and the advancing of Holiness, notwithstanding we have such Promises so free, so full, so great, so exceeding great and precious, that we no more *Cleanse our Selves from all filthiness, both of flesh and Spirit, perfecting Holiness in the fear of God*; 2 Cor. 7. 1. Is it not a shame that Legal Persons should outdo Believers in that Duty and Observance? for the matter of it, which the Lord both require at our hands, that Believers should not abstain from a Principle of Grace, but which they will from a Law Principle, and that they will not do that from Love to God, as our Father, which others will do, from fear of him as a Judge. What unaccountable Infirmities are found amongst the Believers, and happy will it be, if whilst we charge their Judgments they do not charge our Lives. I know they oftentimes do it unjustly, and will do it; *But this is thank-worthy, if we for Conscience towards God endure grief, suffering wrongfully; but what glory is it to be buffeted for our faults, tho' we take it patiently?* 1 Pet. 2. 20. It is Matter of Fact, that tho' neither the glorious Doctrine of Grace, nor Faith in that Doctrine, teaches and influences hereunto (which the Opposers thereof would have the World believe) yet that Believers themselves grow idle, lazy, negligent and slothful under it; and the Doctrine of Grace is not only abused by them, but they never felt the Power of it, who say, *Let us be merry, because Grace abounds*; but it may be, and may be by the Backsliding Believer, who hath lost the first and glorious Savour thereof; and instead of

204 *The Beauty of the Lord*

of being the great motive to act zealously for God, his Honour, Cause and Interest in the World; it serves at present possibly for little less than to quiet the Mind, under so many miscarriages, and the Eternity and Immutability of the Covenant of Grace, which should be the great Spring to all holy Motion, now serves only to quiet the Believer that he is in a good condition notwithstanding; but tho' it be a truth that he is so, yet the Manifestation thereof was never designed to lull the Believer asleep in it, but to give him Relief, and bring him out of it.

This Snare of Satan many are caught in, that upon the sight and view of their safe standing in *Christ*, and being securely preserved in him, when the first Glory and Lustre of the Truth is over, they often fall into a careless negligent frame of Spirit: This is their Thoughts, all things are decreed concerning me; I can't help it, I can't act, but as I am acted; nor move, but as I am moved; I have as much Holiness as God will give me. If I take never so much care, it is all one, I always stand fair in the Righteousness of *Christ*; and an Alteration in me makes no Alteration in God; what now ought to be the Consequence, what the more careless the better? God forbid: What then shall we do with such Texts, 1 Pet. 5. 8. *Be sober, be vigilant, because your adversary the Devil, as a roaring lion walketh about, seeking whom he may devour*: And Matth. 21. 24. *And take heed to your selves, least at any time your hearts be overcharg'd with surfeiting, and drunkenness, and cares of this life*: And Mark 13. 33. *Take ye heed, watch and pray, for you know not when the time is*: No; this is an idle use of the Doctrine of Grace; it is Satan and our own corrupt Hearts

that

that draws such a Conclusion: This is only an Excuse for Sin, and is like *Adam*, to throw it up-
on God himself. There is a twofold making use
of one and the same Truth: The one to in-
fluence to all Godliness, the other to lull the
Heart asleep in Negligence and Carelessness:
The first is this, Hath the Lord loved and chosen
me in *Christ*, before the World began, and left
others every way as good, and in some respects
better than I have been? O then! love the
Lord, O my Soul: *Thou art my God, I will praise*
thee; thou art my God, I will exalt thee, Psal. 118.
Are all things decreed, and will he per-
form all that concerneth me? *Then bless the Lord,*
my Soul, and forget not all his Benefits; Psal. 103.
and not, then I will be careless; cannot I att-
end as God worketh in me, to will and to do? O
then let my trust and dependence be intirely out-
of my self, and let me be constantly praying to,
and waiting upon him, for his Influences, and
not since; I can't act but as I am acted, I will
be careless. Is the Lord the Author, the Ori-
ginal and Fountain of all Holiness, and can we
have no more than he is pleas'd to Communi-
cate? O then my Soul be careful with all dili-
gence to wait upon the Lord, in every appoint-
ment, wherein he Communicates of his Grace
to us, and not, since it is so, I will be careless
however it is with me, and so of the rest. The
Consequence and Effect is from *Satan*, and
the other is from the Spirit. And so prevalent is
the Deceit, that if but good Duties, Works and
Holiness are earnestly and warmly press'd, that is
deemed Legal, and if a Believer is as exact in the
performance of Duties as the Legalist, he must
be counted so too, tho' the Spring and Root of
each

each other's Performances are as contrary, as
 Darkness to Light. And every Sermon must be
 snuff't at, that is not directly upon Eternal
 Grace and Love, tho' that be the Argument that
 runs thro' all. In short, *Satan* is transformed in
 to an Angel of Light, and is endeavouring to
 make the Charge of the Enemy good upon us,
 and unless that we be stirr'd up within us, to
 shake off this Spirit of Slumber, Sloth and Care-
 lessness, it will be so: How Zealous shall many
 Persons be in their Attendance on Ordinances,
 in their Concern of Mind, before they arrive
 to Satisfaction in their Soul, and are receiv'd into
 the Church; and yet afterwards, if others did not
 fill up their Places, they would be empty. What
 is the meaning, that such should be so backward
 to carry on, and promote the Interest of *Christ*,
 from all which, wee see the Reason the Apostles
 had, to conclude their Doctrinal Discourses with
 a warm and close Application to Holiness.

CHAP. IV.

Directions to build the fallen Tabernacle of David.

4. **T**HE next Use we should make of this
 is, that since the Tabernacle of our Lord
David, viz. the Churches of our Lord
Jesus Christ, are thus fallen down; to exhort
 that love the Lord *Jesus* in sincerity, of what
 Perswasion soever, to make an Essay to build the
 Tabernacle; and for our Encouragement, take
 that Blessed Promise and Prophecy, *Acts 15.*

After this, I will return and build again the Tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up. As the Temple of Old was destroy'd by *Literal Babylon*, and the Vessels thereof were carried into it, which they profaned, *Dan. 5. 2, 3.* So the Gospel-Temple, his Church, hath been pulled down by *Mystical Babylon*, the *Antichristian Church*; and all the Vessels thereof have been profaned by her: But we have an Account *Rev. 11. 1.* of an Angel, that had given him a Reed like unto a Rod, who was commanded to rise, and measure the Temple and the Altar, and them that worship therein; shewing according to *Acts 15. 16.* before-mentioned, that God will return, and build again the Tabernacle of David, which is fallen down, &c.

This is what hath been attempted ever since the Reformation, and blessed be God for the Builders of that Day and Time; and for the many since, this gave a deadly wound to the Beast; but we have a misery come upon us again, that the deadly wound is almost healed; and indeed what was refused by *Zerubbabel* and the *Jews*, when they built again the Temple, lest the Work should be spoiled *Ezra 3. 3, 4.* was admitted by them; they suffered others to build with them, who were not *Israelites*, and so spoiled the Temple; for that should have been built only of Living Stones, and these have set up their Posts by God's Posts, and have joyned their Building with the true Servants of God, and have made such a Mixture, that it must come down again; so that if you build aright, you must first pull down that which is not of God's Building, and separate the true Worshippers.

flappers, and worship from that which is false, in such a manner as hath been declared.

1. There must be a Separation from Unbelievers in this Building; this is the Call of the Lord, as you have heard from 2 Cor. 6. 14, 15, 16, 17. and when they come and say to you, as they, *Ezra 4. 2. Let us build with you, for we seek your God as ye do, and we do sacrifice unto him;* You must answer as *Ver. 3. Zerubbabel and Jeshua, and the rest of the Chief of the Fathers of Israel said unto them, You have nothing to do with us to build an House to our God, but we our selves together will build unto the Lord God of Israel.* And then the People of the Land came, and weakned their hands; and *Ver. 1.* these are called the Adversaries of Judah and Benjamin, that would have built with them. From hence then be exhorted, O Believers, under what Name soever you pass, and are distinguished, if you would build a House for your God, to come from among them, and be you separate; do ye your selves build a House to your God.

2. Having thus separated, and being together lay the Foundation, and do it with Joy, as they did, *Ezra 3. 11.* — *And all the People shouted with a great shout, when they praised the Lord, because the Foundation of the House of the Lord was laid.* What this Foundation is, we are eminently lyled to by several Scriptures, *1 Cor. 3. 10, 11. As a wise Master-builder, I have laid the Foundation, and another buildeth thereon: Ver. 11. Other Foundation can no man lay, than that which is laid, which is Jesus Christ. Matth. 16. 17, 18. Thou art Christ, the Son of the living God; Ver. 18. — Upon this Rock will I build my Church, and the gates of Hell shall not prevail against it. In Eph. 2. 20. the Church*

is said
and
red t
the
whom
3.
upon
up y
you
upon
Silver
Præ
quire
you
Lord
stices
is W
build
1.
are
and
stroy
it w
ope
1.
the
with
nial
tho
ver
and
tion
Off
De
2
eith

is said to be built upon the Foundation of the Apostles and Prophets: where Christ himself is compared to the great Corner-stone, that went from the Bottom to the Top of the Building, in whom all the Building is fitly framed together.

3. Having laid the Foundation build thereupon, unite together in a holy Covenant, giving up your selves to the Lord, and one another, as you have heard *Pag. 24.* And being thus laid upon the Foundation, build thereupon, Gold, Silver, and Precious Stones; such Doctrines and Practice, as is the pure Doctrine and Practice required in Christ's pure Church. In doing of which, you must carefully examine and try (as the Lord shall help you) what in Doctrine and Practice is, Gold, Silver, Precious Stones; and what is Wood, Hay, Stubble; and lay aside the one, and build with the other accordingly.

1. Such Doctrines are to be renounced, that are contrary to the Foundation, that root it up, and destroys it: *And if the Foundations are destroyed, what shall the Righteous do?* *Psal. 11. 3.* Here it were well if such were enquired into, and laid open; but I shall only mention such that occur.

1. The *Antitrinitarian* Doctrine: for take away the Doctrine of the *Trinity*, and *Christianity* falls with it. For with the Denial of that, the Denial of the *Eternal Covenant of Grace*, and all those glorious Transactions, which as now discovered, are the Foundations of our Faith, Triumph and Joy, is denied. The Doctrine of *Justification and Satisfaction*, of the glorious Person, and Offices of *Christ*, are all denied; and in effect his Death, Resurrection and Ascension. Hereupon,

2. All such Doctrines which deny the Godhead, either of Father, Son or Holy Ghost, destroy the

210 *The Beauty of the Lord*

Foundation of our *Christian* Religion, Faith and Hope. As 1. The *Socinians*, which deny the Deity of the Son, and so deny the Rock upon which *Christ's* Church is built, *Mark. 16. 17. Thou art Christ, the Son of the living God.*

2. The *Arrian*, which denies the Deity of the Holy Ghost; and so that *thou' the Eternal Spirit be offered up himself to God, Heb. 9. 12, 13.* And the many more in our Time, which assert the Son of God to be no more than a Creature, tho' some will give him the highest Order, even above the Angels, and others will not.

3. All such which deny the Humanity of *Christ*, as well as his Divinity, destroy the Foundations of *Christianity* also. For if he assumed or took not hold of our Nature, as *Heb. 2. 16.* he was not of *Us*; and if not of *Us*, then his Obedience and Righteousness is not ours; and by consequence he died not for our Sins, neither rose again for our Justification.

4. Such which deny Particular Election, Final Perseverance of the Saints, the Corruption and Depravity of our Nature, the Necessity of irresistible Grace to Conversion, such a compleat Satisfaction by *Christ's* Death, for whom he died, that their Sins are finished, and their Transgressions made an end of; and so deny the certainty of the Salvation of all, for whom *Christ* offered up himself a Sacrifice to God. It is plain also, that these deny the very Foundation, in as much as the Truths contrary to these Errors are the very Grounds of our Faith, and Hope, and Joy. For take away from a Believer the Doctrine of Election, the Covenant of Grace made between the Father and Son in Eternity, for the certain Salvation of the Elect; take from him the Do-

ctrine

Drine of perfect Satisfaction, upon which he may depend that his Debts are surely paid; and the Doctrine of Irresistible Grace, whereby he shall infallibly be kept, and leave him only to his *may-
s*, if he be diligent and careful, and do his utmost, while the Man knows what a treacherous Heart he hath, and how ready he is to sin and fall, I say, leave him thus, and see now, whether the Foundations of his Faith, Hope and Comfort are not removed; and therefore the Doctrine of General, Conditional, uncertain Redemption and Salvation, must come in among the rest, as destroying the Foundations.

5. Such which deny the Doctrine of Justification to be freely by Grace, thro' the Imputation of *Christ's* Righteousness alone, without Works. For if our sincere Obedience upon the score of a New Law, is brought in the room of that which is perfect; it removes *Christ's*, and comes in the place of it; and so that Foundation Principle of Justification, by the Righteousness of *Christ* imputed to us, and received by Faith; which our first Reformers, especially *Luther*, so much preached, disputed for, and defended, and was the great Means of the Reformation, is destroy'd again. And if you take away this Doctrine, you take away the very Sinews and Marrow of the Gospel; if this Foundation be removed, what can the Righteous do?

6. Such which deny the Doctrine of Regeneration, Repentance and Sanctification, *viz.* real *Antinomianism*; for this denies the Practice, as the other the Doctrine of *Christianity*; and these are so linkt together, that the rooting up of one ever destroys the other; where there is not the *Christian* Doctrine, there cannot be the

Christian Practice, tho' there may be all outward Performance, it is not *Christian*, an Heathen-man may do the same; and where *Christian* Repentance is deny'd, and a Sight and Sense, a Sorrow and Confession, an Hatred and Abhorrence of Sin is disowned, and there is found in Principle, what is charged upon the *Antinomians*, there cannot be *Christian* Doctrine; for the one is linkt in the other; and the one one is a destroying of Foundations as well as the other.

These Doctrines appear to me, not to be the Wood, Hay and Stubble, that may be built upon the Foundation, but such which are contrary to the Foundation; and therefore such Churches that are built upon such Articles or Principles, are to me *Antichristian*.

2. Such Doctrines in your Building up in point of Faith are to be laid aside; that tho' they destroy not the Foundation, yet are not Gold, and will not stand the Trial of the Word of God; and the Gospel Fire here, nor of the day, that shall declare every Work, of what sort it is; 1 Cor. 3. 10, 11. and here lies a very great Difficulty, because of our present Darknes, yea, there was always a Difficulty here, even in the Primitive Times; as is plain in the Epistles to the *Romans*, *Corinthians*, *Galatians*, &c. There are many odd and strange Doctrines: Some Men build upon the right Foundation, they draw such Consequences, that the Premises will never bare, some frangely leaning one way, and some as wide the other; so that differing Men and Churches, agreeing in the same Article of Faith *Verbatim*, shall differ as much in the Consequences they draw from it, as Gold and Wood; some draw *Arminian* Consequences, and some *Antinomian*; many

Christians

Christians, and Churches at this day that are not Arminians, yet have built so much of this Wood, Hay, and Strubble, upon contrary Articles, as were they not own'd and profess'd, and we would well hope, believed by them, we should take them as such; and sure this must be the reason of that uncertain Sound of the Pulpit, when they preach the Foundation Principles themselves, they are right, that's Gold; and when they preach their many Consequences from thence, then they are building Wood, Hay and Strubble; and this is so mixt, and so much of the one, and so little of the other, as it were to be wish'd they would confine themselves for a time to preach their own Articles; and there is the same reason to say so of some on the other side; for having Faith in the Foundation Doctrine of Christ's Covenant, Headship, and Suretyship in him, as the great comprehensive Head of the Elect, in whom they are considered; and hereupon his Righteousness is made theirs, now they build such wooden Consequences from hence, as whereby they are ready to turn every Scripture, that requires Sanctification and Obedience personally, as if they pointed to them, as considered in Christ; and so they repent, and believe, and obey in Christ. It is certainly true; that he is gone before us, in the perfect Obedience of all that it required for us, and we have obey'd in him, but it is we and not him, who are required in 1. John 3. 23. To believe in the Name of his only begotten Son Jesus Christ; And Acts 2. 41. Repent you therefore, and be converted, that your sins may be blotted out, &c. and Eph. 5. 25. Husbands love your Wives; and v. 22. Wives submit yourselves to your own Husbands: But such Wood and Strubble may

214 *The Beauty of the Lord*

be built on both sides upon the right Foundation; and therefore in your Building take heed of these; to particularize here would be endless, the Rule is to the Law, and to the Testimony, and to the Analogy of Faith, the Foundation being right, the reason why Building thereupon is not right, is because it swerves therefrom, the Premises will never allow of such Conclusions; and here let the Gospel in its Purity and Glory, as opposed to Legality and Bondage, be the Fire to try every Man's Work of what sort it is, for the Gospel-day will declare it; that will try all the *Arminianizing*, and all the *Antinomianizing* Wood, Hay and Stubble, and consume it.

2. In Practice as well as Doctrine, I doubt there is much Wood, Hay and Stubble among the best of us; let us carry it to the Fire to be tried; and as the Gospel-day arises, and declares it, so let us lay aside the Dross, and take into practice the pure Gold; and may I give my judgment,

The first Work we should do, is to pull down the Wall that separates Communion between real Believers in our Lord *Jesus Christ*; for until this is done, their Strength will remain divided into Parties: but there being an open Communion, *Ephraim* will no more vex *Judah*, nor *Judah Ephraim*; and it may be an especial means to bring the Lord's People out of *Babylon*, and to joyn them to *Sion*; till this is done, I fear no great Work will be carried on; and this being done, then we may in all love weigh our different Apprehensions, in the Ballance of the Sanctuary, and try our different Practices by the Gospel-fire; for all Heat being gone, and
there

there being no Separation in Affection, nor Communion; we may as well quarrel about the different Apprehensions we have of the Kingdom of *Christ* in the latter Day, and of Degrees in Glory, as about the different Subject and Mode of Baptism; and whosoever hath the Truth, let it appear, for what Matter which Practice is right, so we do but know it.

2. Neither will any thing be done to purpose, until the People of God encourage a Ministry, made so by the Holy Ghost; and look more to Grace and Spiritual Gifts, than to Art. Men Gifted and called by the Lord, if they be the foolish, the weak, and the base things in the World, so they can see they are such whom God hath chosen; for such he will raise up to confound the Wise, the Mighty, and by those that are not, will he confound them that are; 1 Cor. 1. 26, 27, 28. and fear not, God will call those of the Learned also, that shall be useful, where the others may not; but your Eye should be at the Qualification from the ever Blessed Spirit; for these are the Men alone, whether Fishermen, or brought up at the Feet of *Gamaliel*, that must do the Work. It is not to be thought, that fleshly Wisdom, Learning and Policy, should carry on the Work of *Christ* in his Church and Temple, the whole of which is Spiritual, and therefore to be effected by Spiritual Ministers, furnished with the Graces and Gifts of the Glorious Spirit. Let the Contempt therefore, which hath been thrown upon the ever Blessed Spirit, in denying such to preach, whom he hath gifted; because they were not skilled in Academical Learning be repented of; and may the Churches be careful for the future, not to quench the Spirit, in despising
the

216 *The Beauty of the Lord*

their Prophecysings, 1 *Thess.* 5: 19. 20. and who knows, but the Lord may pour forth his Spirit from on High upon us, and soon furnish a Company of Men, that shall be succeeded in their Work.

3. Neither will any thing to good purpose be done, until the Door of God's House be kept shut against Strangers, and there be strict Inquiries to a full Satisfaction (according to the Judgment of Charity) that none be lay'd in this Spiritual Building, but Living Stones; for Unbelievers being Members of the Church, they come in time to oppose secretly and under-hand, all the good Designs and Endeavours of the Believers, to promote the Interest of *Jesus Christ* in the Church; these are they, that hinder and discourage the Work of the Lord, and weaken our Hands, so that we cannot build; and therefore these Drones should be cast out of the Hive, and others be prevented from entering in.

4. You must take away the *Diotrephesians*, such who will have the Preheminence, let them rule, and do what they please, prate against the true Ministers of *Christ*, with their malicious words; and not content herewith, but will not receive the Brethren, nor suffer them that would, 3 *Joh.* 9; 10. unless it is done by their Hands, and they have the Honour of it; then you have their Purse and Person, but if they be oppos'd in the Pre-eminence, the Interest and Well-fare of the whole Church shall be sacrificed to their Humour, the Minister must not expect any peace, unless he take their Directions, and follow their Dictates, and can be under their Government; and the People must be ruled by their Means, and generally there are some that fall in with them;

this

this evil should be watched against in a Church of Christ where it is not, the least appearances thereof should be protested against, and not one Person suffered for Riches or Parts to have the Pre-eminence above the rest; and where it is, those Churches will never thrive, until that be done unto them, as the Apostle threatned *Diotrephes* Ver. 10. *Wherefore if I come, I will remember his evil deeds.*

CHAP. V.

Objections Answered.

Object. 1. They have as high Enjoyments of God out of Ordinances of special Communion, as others have in them.

Ans. This is no Argument: for if we had less in them than out of them, since the Lord hath so commanded, we should be found therein, there are more ends than one in appointing this Glorious Ordinance of Church-Communion, and Command from Christ, is Warrant enough for a Believer; he is to leave it to his Lord, to give him what he please, if he had none at all; he should not make Terms, his Commands are not to be disputed, but obeyed.

2. You know not what Enjoyment you may have in them; if you have so much out, what may you expect within, especially when he hath peculiarly promised to be with you, *Lo, I am with you alway*: And it is a vain pretence, for there is not that Presence out of them, as in them; and they are not capable Judges, who are in the neglect of them.

Object.

218 The Beauty of the Lord

Object. 2. There are such Disorders in Churches, that it is best keeping out.

Ans. There were so in the Primitive Times, and as great as you can instance in now; and yet that was no Argument against the Church Communion then, and neither is it now. Where is greater Disorders in truly constituted Churches of Christ, either for Doctrine or Practice, than in the Church of the *Corinthians*? for Doctrine, there was among them, that deny'd the Resurrection of the Dead; for Practice, the most disorderly at the Lord's Table; *1 Cor. 11. 21. For eating every one taketh before other his own Supper, and one is hungry, and another is drunken. For which cause God afflicted them with sickness and death, Ver. 30.*

Object. 3. The Churches Idolize their Ordinances, as the *Israelites* did the Brazen Serpent; and therefore God hath writ *Nebuchstan* upon them, *2 Kings 18. 4.*

Ans. It is so to them that do Idolize them but it is not so to them that don't; it seems you know better, and therefore to you, they shall not be dry Breasts, nor useless things, tho' they are so to others.

Object. The Church is in the Wilderness, and is under *Antichristian* Darkness, the Ordinances are not pure, but mixt and Carnal; there is none that can immediately administer them, with *Thus saith the Lord*; therefore we will wait until the Spirit on High is poured forth, that will set all things to rights, and bring out the Church in its Purity and Glory from the Wilderness; and when we find such Churches, we will come into them.

Ans. 2. If the Church is in the Wilderness, then we ought to joyn our selves to her there;

for

for there hath the Lord promised to be, as a Pillar of Cloud by Day, and of Fire by Night; yea, as a Wall of Fire round about; and we ought to take our Lot and Portion with her, and give the Spouse of Christ all the assistance we are able, whilst she stands in need of it, and not be as Standers-by and Lookers-on, when she wants those in and among her to help, to set to rights things that are wanting; it is an undue Satisfaction some Men take to stand by, and behold, and observe every disorder in the Churches, and then to say to themselves, I am glad I am not of them.

2. As for the Ordinances not being pure, but mixt; I Answer as in the Days of *Josiah* and *Nehemiah*, &c. they had the Book of the Law to read, where the Institutions and Commands of the Lord were written; so have we the *Evangelists*, the *Acts* and *Epistles* of the Apostles to read, where we have an account of the Primitive Rule and Practice, and this is to be our Standard; and if the Ordinances are not pure among the Churches of one side or the other, then they can tell wherein they are not so otherwise; how do they know they are mixt, if they cannot tell with what? and if they can tell wherein, and this be all the Exception, then they ought themselves to be found in the Practice, or the Ordinances in their Purity, and not totally omit them.

3. As for due Administrators of Ordinances, they are such who are made Ministers of Christ by the Holy Ghost; and there are as truly such now, as there was then; as the one received their Gifts and Qualifications immediately from Christ, so do these; the Spirit is as really and as immediately given, tho' not in the same Measure now as then; the Teaching of the Spirit is
the

the same in kind; it then taught the Apostles either in, and by the Scriptures then written, opening unto their Understandings, the Scriptures that spake and prophesied of Jesus Christ, and the whole Mystery of the Gospel contained therein; or revealing the same immediately, tho' with this Difference, that more was revealed to them than was before, but tho' our Teachings are the same for Kind, yet not for Degree, neither is there any more to be revealed, than what is contained in the Old and New Testament, but the Spirit's revealing of that, either in the Words of Scripture, or not, are as true Teachings, tho' not so great as they had; and such a Person is as truly a Minister of Christ; and therefore their Authority is the same, and they can as truly administer Ordinances with *Thus saith the Lord*; and to slight or despise such Ministers in the Ministration of Ordinances, is to despise Christ, from whom they have their Commission; and to refuse to come in, until such glorious Pourings of the Spirit come forth, is to slight the Spirit in his lower Appearances; and therefore, it is far from Duty to neglect Church-Communion until then.

4. Thro' rich Grace we have some Dawnings of this blessed Day: What are the Congregational Churches, but such who are come out of *Babylon* according to the Command given, *Come out from among them, and be ye separate; saith the Lord*:

The Matter is right, and their Form is right, their Ministers esteemed by them are such, who are made so by the Holy Ghost, the Presence of the Lord is with them; and so is it with the Free-grace Baptists, their Constitution, Faith
and

and Order is the same; and many are walking in the Observance of that Rule, *Rom. 14. 1.* to receive such who are Believers, notwithstanding such Differences, as Meats and Days; and the Mode and Subjects of Baptism: If you say, there are many Differences amongst us, so there was then; but no such was to give a Name of Distinction, as Churches of Christ of such a sort, and Churches of Christ of such a sort.

Obj. 5. *But these Ordinances were only to continue for that Season and Age, in the Beginning and Infancy of the Church, and Water-Baptism was John's Baptism, which was to decrease, and the Baptism of the Spirit, which was Christ's, was to increase.*

Ans. 1. I know not why it should be called the Infancy of the Church, for by reason of the highest and greatest Measures of the Spirit, which then was in and upon it. It was in its full Glory, and from that Day did decline, and hath been so far from rising higher, as we must look with Weeping upon the second Temple, whilst we think of the first; and therefore, since in the brightest Light and Glory of the Spirit, Ordinances were commanded and practiced; yea, the Receiving of the Spirit in an abundant manner, is given as the Reason why they should. *Acts 10. 47.* There is no manner of Argument in the Objection, but the contrary; that the more of the Spirit there is whilst here, the more shall we be found in Ordinances: And it is certain, tho' these are Believers, yet there is a great Mistake; for it is not the Spirit of the Lord that acts herein, for he will not lead any out from the Observance of his own Ordinances, tho' he may suffer them to be led so, for wise and gracious Ends.

2. No

222. *The Beauty of the Lord*

2. No tolerable Reason is given, why they should end at that Age. For,

(1.) As for the *Greek Word*, which is here render'd *To the End of the World*, signifying *An Age*; it hath been answered, that it is the same Word which is rendered in *Math. 24. 3.*

(2.) Where Ordinances have the very same Use and End now, and so to the Coming of Christ; as when they were first instituted; it is a great Argument for their Continuance, as all these have.

(3.) Especially considering the Strength of that Argument, that whatsoever was once instituted and never repealed, abides in Force. And,

(4.) Adding what the Apostle tells us of the Lord's-Supper, *It shews forth the Lord's Death until he comes*; 1 Cor. 11. 26. which cannot be meant of his spiritual Coming, because he was to come in a more glorious Manner, at the same time as he delivered unto them that Ordinance, to observe which, he *had received of the Lord.*

(5.) As for Water-Baptism being *John's Baptism*, as opposed unto Christ's. I answer, It is true, Water-Baptism is one Thing, and Baptism of the Spirit was another; but as there was a Water-Baptism, which *John* administred, which was from Heaven and not from Men; so there was a Water-Baptism, which Christ commanded himself when upon Earth, and gave in Commission to his Disciples to practice, *John 4. 1. And Jesus made, and baptized more Disciples than John*: His Disciples did it indeed, but it was by his Commission, and therefore, as *Solomon* is said to build the Temple, so Christ is said to baptize, and their Practice after our Lord's Death

Death shews the Commission for Baptism, Mat. 28. 19. is for Water-Baptism, as doth the Nature of the Commission it self, it being given them in Precept to baptize them, when we must acknowledge it is the Prerogative of Christ alone, to baptize with the Holy Spirit; and the Argument the Apostle Peter uses, Acts 10. 47. that they ought to be baptized with Water, since they were baptized with the Holy Ghost, puts an End to the Controversie.

Obj. Lastly, Some plead they are not fit for it, and others they may go to Heaven without it.

Ans. To the first it may be true, if you are dead in Trespasses and Sins, unregenerate, wicked, and ungodly; you are not fit Matter for a Church of Christ; and indeed, I know not, but there are some Believers, whose Spirits are so litigious, angry, and quarrelsome, that are so lofty and domineering, that thereby do so disturb the Peace of the Family, that they are better out than in, that unless they must rule and govern all, and have every one submit to their Mind and Humour, there shall be no Peace with them, if you are either one Sort or the other: I shall instead of answering, confirm your Objection; for it is well for such Churches as are rid of you.

But if a poor Believer doth it from a Sence of his Unworthiness, he is to know his Worthiness is all in Christ, and not in himself; and for the same reason he may refuse to eat his Food, and wear his Raiment; yea, to live he is not worthy thereof; and indeed, the Bottom of it is nothing but Pride or Pharisaical Humility: you have not done enough to deserve it, and therefore, you are asham'd to take it; you will compliment

24 *The Beauty of the Lord*

pliment Jesus Christ, and say not I, for I am altogether unworthy thereof: Leave your Folly, and go into his House, eat of his Bread, and drink of his Wine, and be glad you can be admitted with all your Heart.

The other Objection is sordid, and savours not of a Believer; it shews the Man is mercenary, and will do no more than what he is paid for; when the Lord hath freely given him all, it argues no Love to Jesus Christ; for *he that loves me keeps my Commandments*; John 14. 21. Believers are Sons and not Slaves, they work from and not for Life; because Heaven is freely given to them, and not to be merited by them.

FINIS.

ERRATA.

Page 3. Line 2. for *them*. read *you*. p. 28.
 CHAP. VI. l. 1. for *contains*. r. *contained*.
 p. 34. l. 22. for *that are*. r. *are*. p. 42. l. 27. for *arise*.
 r. *arise*th. p. 72. l. 19. for *here*. r. *herein*. p. 84.
 l. 24. for *Cover*. r. *Covenant*. p. 103. l. 30. for
another. r. *another*. p. 160. l. 31. for *if tell*. r. *if*
to tell. With some few Faults and Mis-pointings,
 that have escap'd the Press; which I desire the
 kind Reader to correct.



alto-
olly,
and
ad-

ours
rcc-
paid
all,
thas
21.
work
eely

28.
ined.
arise.
84.
for
r. if
tings,
e the